The Christian Century

PUBLISHED WEEKLY

Places, Peoples, Problems

First in a Series on Southeast Asia

By Theodore A. Gill

Storm Over the Atlantic

By Cecil Northcott

Catholics in Public Office

By Roy Pearson

H. G. Wells Meets the Twelve

By Simeon Stylites

DECEMBER 12, 1956

In This Issue

THEODORE A. GILL

managing editor of The Christian Century, begins a series of articles related to the churches' 1957 foreign missions study on Southeast Asia, an area he visited during the round-the-world tour from which he returned recently.

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(Mrs. Howard S.) attended the recent convention of the National Council of Catholic Women as a fraternal visitor from the National Council of Churches general department of United Church Women, in whose work she has long been active. Mrs. Bechtolt, a member of the United Lutheran Church, is the wife of a Chicago public school teacher.

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The Christian Century

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Coming Events

Dec. 9-12. Tennessee State University Interfaith Council Third Annual Bible Study Project, Nashville; Rabbi Abraham Feinstein, leader.

Dec. 12. Bucknell University–Parish Ministers Area Ministerial Seminar on the Church and the Abundant Life, Lewisburg, Pa.; Charles M. Bond, speaker.

Dec. 12-13. American Evangelical, Augustana, Finnish Evangelical, United Lutheran Churches Conference on Unity, Chicago.

Dec. 16. Chicago Sunday Evening Club; Richard C. Raines, speaker.

Dec. 23. Chicago Sunday Evening Club Christmas Oratorio.

Dec. 25. Christmas Day.

Dec. 27-Jan. 1. United Student Christian Council Regional Meetings, Syracuse, N. Y.; Davidson, N. C.; Pittsburgh; Stillwater, Okla.; DeKalb, Ill.; Parkland, Wash.; Redlands, Calif.; theme: "Our United Witness in the College and the University."

Dec. 30. Methodist Student Recognition Day.

Dec. 30. Chicago Sunday Evening Club; E. Stanley Jones, speaker.

Jan. 2-4. Youth for Christ 2nd Annual Midwinter Hotel Convention, Chicago.

Jan. 5-15. Inter-Varsity Christian Fellowship University Mission, University of Manitoba, Winnipeg; John R. W. Stott, speaker.

Jan. 6. Chicago Sunday Evening Club; Ralph W. Loew, speaker.

Jan. 6-11. United Lutheran Area Evangelism Missions, Staunton, Va.; Tucson, Ariz.

Jan. 6-13. Universal Week of Prayer.

Jan. 6-Feb. 16. Reorganized Church of Latter Day Saints Missionary Services, Fall River, Mass.

Jan. 8. New York Institute of Religious and Social Studies, Jewish Theological Seminary of America; themes: "The Solution of Practical and Moral Problems Through the Use of Reason," "Vocational Ethics," "The Most Momentous Questions in the World Today"; speakers: Ben Zion Bokser (Jewish tradition); Chester I. Barnard (business administration); Harlow Shapley (long-range foresight).

Jan. 8. National Council of Churches Commission Meetings in Relation to Annual Meeting of the Association of American Colleges, Philadelphia.

Jan. 10. Methodist Association of Schools and Colleges Annual Meeting, Philadelphia.

Jan. 13. Chicago Sunday Evening Club; Nels F. S. Ferré, speaker.

Jan. 13-18. United Lutheran Area Evangelism Missions, Manhattan-Bronx-Staten Island, N. Y.; Huntington, W. Va.; Raleigh, N. C.; New Orleans-Lafayette-New Iberia-Lake Charles, La.; Waco, Texas; Phoenix, Ariz.

Jan. 15. New York Institute for Religious and Social Studies, Jewish Theological Seminary of America; speakers: Edwin E. Aubrey (Protestant tradition); William B. Lewis (advertising); Kenneth W. Thompson (morality and American foreign relations).

Jan. 18-19. Episcopal Pacifist Fellowship Annual Meeting, Church Women's Club, Philadelphia; speakers: Charles Lawrence, Jr., Magda Trocmé.

Jan. 19-29. Inter-Varsity Christian Fellowship University Mission, University of British Columbia, Vancouver; John R. W. Stott, speaker.

Jan. 20. Chicago Sunday Evening Club; Herbert Gezork, speaker.

Jan. 20-25. United Lutheran Area Evangelism Missions, East Penn, Pa.; Tucson, Ariz.

Jan. 21-25. Chicago Theological Seminary 26th Annual Minister's Week; theme: "Biblical Theology Today."

Jan. 22-24. Chicago Theological Seminary Alden Tuthill Lectures; Albert T. Mollegen, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXIII CHICAGO, DECEMBER 12, 1956 NUMBER 50

EDITORIAL

"MINIATURIZING" has become the term for recent achievements in reducing the size of electronic devices. Tiny transistors and tubes carry the same sound and sight that massive expedients once did. Miniaturization has hardly reached pulpit and altar, where massive prayers so often still bore the Almighty with innumerable details of our world and time. This contemporary wordage carries less sound and sight than did the terse prayers of an earlier age. Five Latin words translated "lighten the darkness of our hearts," filtered through the centuries and refined through usage, still express in small our enormous needs at this season. "Tis the yeares midnight," as John Donne wrote on St. Lucy's Day (December 13, in Donne's day the time of the solstice), and "the Sunne is spent." But the Son is coming, and with his gracious visitation he will lighten all. Strange, we don't see the wonder of that. We are not dazzled. We do not shade our eyes. The way we look at things, we *are* the children of light: we make our own brightness. Flying over a snowy countryside at Christmas time air passengers are enchanted by far-down villages whose distance-compressed decorations and street lights make one tiny spangled ornament below. But down on the ground, the villagers exclaim over their strings of lights exactly because they are the longest and brightest ever. Admiring our own arrangements we may sometimes even imagine that they are enough to dispel Donne's night of "absence, darknesse and death." Called to our senses and to a true sense of dimension by the transistor-sized prayer, we await the promised glory of the visitation:

Third Sunday In Advent

Lord, we beseech thee, give ear to our prayers, and lighten the darkness of our hearts, by thy gracious visitation; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end.

Egyptian War Victims Arouse Compassion

HOW MANY Egyptians were made destitute by the attack on Suez is still uncertain, but efforts to alleviate the suffering of war victims are moving forward. Willard Jones, executive of the Near East Council of Churches, estimates the number of people homeless as a consequence of the war at 60,000. Perlow Anderson, a Swedish newspaper correspondent who entered Port Said immediately after the cease-fire, wrote: "In the Gamil area, 350 small houses were completely burned out by firebombing." Two hospitals containing some 900 patients were destroyed, and civilians were buried in mass graves. One estimate places the loss of life at 12,000. Even before all the facts are in, agencies of Christian compassion are sending relief and assembling resources for further help. The Emergency Committee for Relief to Egyptian War Victims is growing in numbers and strength. In addition to Church World Service, the Catholic War Relief Service and American Friends of the Middle East, whose membership was announced in this paper last week, the committee now has as members the Brethren Service Committee, the Mennonite Central Committee, the Tolstoy Foundation, the Federation of Syrian Lebanese Clubs, the American University in Cairo, American Middle East Relief and the Near East committee of the National Council of Churches' Division of Foreign Missions. A counterpart committee has been organized in Cairo. Its executive is Malcolm Callum, a member of the Disciples of Christ who for two years has been administering Church World Service relief to Palestine refugees in that city. Raymond McLain, president of American University in Cairo, which has been closed for the duration of the emergency, is assisting in organizational work in Cairo. The International Red Cross has sent the Egyptian Red Crescent society $150,000 for medicines and other supplies. ARAMCO, an oil company which operates in the area, has given $100,000 to match an equal amount given by its employees for Egyptian relief. Church World Service, 215 Fourth Avenue, New York 10, has sent 3,000 blankets and some clothing and is in a position to forward other supplies or gifts of money as they become available.

Churches Seek Funds To Aid Refugees

AFTER a five-day emergency visit to refugee camps in Austria, Norris Wilson, executive director of Church World Service, announced that this interdenominational relief organization is appealing for $250,000 to assist exiles from Hungary. The World Council of Churches seeks $300,000 and Protestant denominations $1.5 million in addition. Because of the immediacy of the problem, it is hoped the money can be raised before Christmas. If that is to be done, church leaders throughout the land will be obliged to act decisively on their own initiative. On November 27, when the C.W.S. executive returned from Austria, 85,000 refugees had come into that country from Hungary and about 10,000 had left for other countries. Lutheran Refugee Service is also assisting in the relocation of refugees from Hungary, and the American Friends

Service Committee is enlarging its staff and services in Vienna. About 80 per cent of the refugees who have reached Camp Kilmer, the receiving depot in New Jersey, are Roman Catholics, since Hungary predominantly holds to that faith. Serving them are the National Catholic Welfare Conference and the Hungarian Catholic League. Jewish refugees are assisted by the United Hebrew Immigrant Aid Society. The International Rescue Committee, the Tolstoy Foundation and the American Hungarian Federation are available to take care of persons without religious affiliation, although one news report from Austria said that refugees who have no religious connections or who allowed previous connections to lapse during the years of religious chaos in Hungary are suffering discrimination. If this happened in the first tumultuous days, when tens of thousands of persons arrived after terrifying experiences and often with the clothing on their backs as their only possession, we trust the situation will be corrected when some sort of order returns as refugees move from Austria into countries of settlement. The big need here is to supply the voluntary agencies which are competent to deal with the need with (1) emergency funds, (2) offers to sponsor, house and employ refugees. It is important to work through recognized agencies, for several new and unproved relief ventures have sprung up. This should be done without forgetting or neglecting obligations to refugees from communism and oppression in Germany or Hongkong, and while also assisting war victims in Egypt. Church World Service, 215 Fourth Avenue, New York 10, is actively engaged in all these humanitarian enterprises.

What It Means to be A Refugee

ON THE SUNDAY after Thanksgiving Lajos Pusztay and his wife sat in a Chicago church two pews ahead of an editor of The Christian Century. On Thanksgiving Day the former Hungarian farmer, with his wife and their six children, had left a refugee camp near Munich. In a plane crowded with other refugees they had crossed the Atlantic to New York. There they had been met by a representative of Church World Service who gave them their first certain knowledge that their long-held hope to find a farm home in the United States would be realized. They had left New York on Saturday. Now, the next morning, they were attending their first American church service. Thus ended ten years of bewilderment, confusion and uprootedness. In 1946 the family had applied for a permit to go to Australia. Three years later came the signal for them to leave, but before they could do so their papers were stolen and sold on the black market to another family which went to Australia in their stead. The Pusztays returned to the lost state in which they had lived since near the end of World War II, when the nazis moved to Germany the personnel and machinery of the factory in which the head of the family had been working. Hope revived in 1954, when they heard Radio Free Europe announce that the United States was again welcoming some refugees. Through the radio service they established contact with the World Council of Churches, which sent two social workers to interview them. In June 1955 they were told they had passed their physical examinations. A year later the American consulate completed its security check and pronounced them acceptable. They were still far from sure that they would ever reach America, or find a farm to live on if they did. But the minister who had agreed to be their sponsor sent them pictures of the cottage and other buildings waiting for them on his Missouri farm. Finally, on September 6, their visa arrived, and two months later word came that transportation had been arranged. In the Chicago church to which their sponsor had recently come as minister, not many people could speak a language understood by these children of fate, but everybody knew from their smiling faces that for them the unbelievable had come true. Two days later they were on their way to their new home. They had been told that the Antioch Christian Church, a rural congregation, was planning a reception and "pantry shower" for them on their arrival. They had no idea what a "pantry shower" could be, but they knew that if it was to be sponsored by a church it would be something wonderful.

Jordan Renounces British Tie

RENUNCIATION by Jordan of the mutual assistance pact signed with Britain only last year signalizes further weakening of the British position in the Middle East. The true observation that the policies of the Eden government have led to this debacle should be linked with consideration of the grave consequences a massive shift in the power structure of a notoriously unstable area will inevitably produce. Jordan's act may be only the beginning of a series of startling events. Jordan was the creation of the British policy of balancing dynastic fates to serve imperial ends. It has no natural boundaries, no strong sense of national identity, no economic strength. It remains to be demonstrated that it can survive without British financial support, which has amounted to $35 million a year. Ever since Jordan's young king ousted British General Glubb, surrounding nations have anticipated an opportunity to carve slices of the little kingdom for themselves. The Jordanian premier acknowledged the weaknesses of his country when he announced that the decision to break with Britain, which had been voted in his parliament, could not be made operative until Egypt, Syria and Saudi Arabia came forward with funds to replace the British subvention. Neither Egypt or Syria is in position to provide very much assistance, it would appear, and Saudi Arabia will hardly care to take on the entire burden. An ominous accent was introduced when it was announced in Amman on the same day that Jordan is considering the establishment of diplomatic relations with the Soviet Union. This emphasizes what the British have been trying to tell the world, and particularly the United States: that the Soviet Union is making tremendous strides in the Middle East. The British feel that this threat justified their course in Suez, and see with despair that all their efforts have only accelerated what they sought to avoid. The United States sides with the Arabs in their insistence that the British course could have been taken only by 19th century minds. Today the Arabs cannot be cowed by a show of force, or ruled from the outside. But we should also admit that Jordan provides

one more of the pressing reasons for speed and integrity in reaching a general settlement in the Middle East. Syria is quite openly inviting a build-up of Soviet arms. Soviet-inspired intrigue is a peril to the whole area. A war involving several unstable Middle Eastern states, with all its dreadful potentialities for the world, is still possible.

Suez Hurts Missions In Middle East

NOT THE LEAST of the regrettable consequences of the Suez crisis is the weakening of Christian missionary efforts in the Middle East. The 1956 annual meeting of Protestant missions boards in the United States, which brought some 300 board executives and missionaries together at Buck Hill Falls, Pennsylvania, noted that all missionary activity in the area will suffer. Roland Scott, secretary of the National Council of Churches' Near East committee, reported to the conference that the outbreak of hostilities in Egypt has resulted in a "serious setback" for all missionary work in that country. He said that two major British mission stations have been closed, thus reducing Protestant missionary activity by 25 per cent. Some sixty British missionaries have been placed under house arrest. Twenty-five British missionaries have been required to leave Syria. While nearly all the approximately 300 U.S. missionaries remain in Egypt, many families have been evacuated, as happened in China in the days before the bamboo curtain closed entirely. American University in Cairo is closed for an indefinite period, and other schools have also been shut down. Some missions executives believe that British and French Christian effort in the Arab world is "about finished." If so, another problem of "orphaned missions" will be created like that which accompanied World War II.

Nehru's Visit Comes At Right Time

PRIME MINISTER NEHRU is coming to the United States for his second visit. His first visit was a glamorous tour of farms, factories and universities. At that time the American public was in an expectant mood. Here was Gandhi's successor, an authority on truth-force, possibly a big customer in the hoped-for revival of world trade. The travel schedule was loaded and overloaded, as local communities vied with one another in hospitality. After returning to India, Nehru is said to have remarked goodnaturedly, "Never visit the United States for the first time." We hope that after his second visit Nehru will not have reason to comment seriously, "Never visit the United States for the second time." The reasons for apprehension are obvious. In international crisis after international crisis the government of India has refused, as Nehru once said, "to say ditto." Disregarding his record at home, or ignorant of it, some leading American spokesmen have openly accused Nehru of softness toward communism. Efforts have been made on the floor of Congress to exclude India by name from receiving American aid. The American ambassador to India has been in the United States for many months. Most American newspapers have been editorializing against the Indian government while reporting few of the internal conditions that make Indian policies intelligible. While we doubt the wisdom of some of the attitudes and policies of the Indian government, and recognize that India at best is a difficult neighbor, we believe that Nehru is giving his country a better government than any other man who is now available could give it. In particular, we can understand why India finds neutrality the best policy to follow under the present circumstances, for the United States followed that policy in another era when our situation was similar to that of India today. In addition, we find a special providence in Nehru's visit at the moment in history when the Middle Eastern policy of the United States has turned away, at least temporarily, from an attempt to support both the colonial powers and the Afro-Asian states, and has cast its lot with the Afro-Asians, including India, and the United Nations. If Nehru is the statesman we think he is, he will do everything in his power to confirm President Eisenhower in his recently adopted course.

Urge Inclusive Planning For Higher Education

CRASH PROGRAMS for meeting particular educational needs will have to be put aside in the interest of a comprehensive plan if the recommendation of the President's Committee on Education Beyond the High School is accepted. In the present state of mind regarding education, there can be no certainty it will be accepted. We can be sure however that the recommendation will start an argument, and we can hope that the argument will prevent the capture of higher education by special interests. Already a strong offensive is being mounted in behalf of mathematics, science and engineering. Assorted industrialists, admirals and scientists are laying down a barrage of arguments for subsidizing scientific education. Ignoring the general purposes of education and the scope of our culture, they insist that this is a scientific age, that there is a shortage of scientists and engineers (they are thinking of Russian technological competition) and that mathematics and science are badly taught in many schools. The National Science Foundation and the Bureau of Naval Research offer scholarships, and the former announces a program for "retooling" high school teachers. This is formidable pressure. Against it the President's committee can count on the American Council of Education and other organizations that champion the liberal arts and fear that humanistic studies may be further neglected. They will, no doubt, point to the flaws in the science-plumping arguments: the unrealistic admissions policies and backward pedagogy of the universities and the engineering schools; the wasting of science education at the high school level (college departments require high school mathematics as a prerequisite, but not high school sciences); the wasting of scientific personnel in government and industry where most scientists can advance to top salaries only by accepting administrative posts and thus deserting the practice of science or engineering. In assessing the arguments and counter-arguments, most of us will welcome a comprehensive view of the nation's educational needs and a correcting of existing inefficiencies. On the other hand, the crash program will probably sur-

vive as the only way to secure adequate support for education. The citizenry is not very responsive to appeals for education-in-general. The meager programs that now exist for tax support of education in agriculture and medicine were established as crash programs based on appeals to special interests. If such drives are not to increase in number, scope and consequences, a comprehensive plan is needed.

Education Rates a High Priority

LAST YEAR the American people spent less than four per cent of their gross national income for education. We took in just about $400 billion; our total expenditures for public and private education are estimated to have been less than $16 billion. These figures establish the base line for consideration of future policy. For a generation the United States has tolerated a growing deficit in educational equipment, personnel and financing. Educational leaders and citizens' groups have exhorted, scolded, pleaded, propagandized—anything to waken us to the shame of our neglect of our children, to the tragedy of our obliviousness to the special needs of gifted and of handicapped children, to the ugliness of our offense in not giving to our youth the skills which would benefit them and their communities. Some results have been achieved, but they have been absorbed by the rapid growth of the school-age population, and have not resulted in real improvement in the educational product. It is high time we turn from passive acceptance of educational poverty to demand comprehensive action commensurate with the educational needs of a modern democratic state and its people. We are pleased to read in Roscoe Drummond's syndicated column that federal aid to education takes first place in President Eisenhower's plans for the new Congress. We hope the information is correct and that the White House keeps education in a position of top priority. The memories of the recent campaign are not yet so cold that anyone will have forgotten the promises made then to meet the people's concern for the schools. Since the educational deficit has grown year by year, the amount of federal aid needed just to meet this deficit has also grown. Until it is made up, we should devote at least another two per cent of our income to building the 300,000 classrooms which are needed, to raising teachers' salaries and to providing enough scholarships so every child is truly educated.

Longshoremen's Strike Precipitates Action

NO ONE was very happy about the invoking of the Taft-Hartley law in the longshoremen's strike. Title II of the law authorizes the President to declare that such a strike creates a national emergency. Following this presidential action, an injunction is secured which is designed to stop the strike during a cooling-off period. During that period a fact-finding study is made. The act also provides that the National Labor Relations Board may conduct a ballot to determine whether the majority of the employees will accept the "final offer of settlement made by their employer." Although this legislation was hailed in 1947 by many editors and columnists as a step toward more lawful labor relations, experience has diminished rather than increased enthusiasm for the "national emergency" strike machinery. The effect of this and other provisions of the Taft-Hartley act was to extend federal jurisdiction at the expense of state jurisdiction. It is widely believed that collective bargaining is not encouraged, and there is always an uneasy feeling that any semblance of involuntary work is a departure from the fundamental principles of American government. On the other hand, it is undoubtedly true that strikes like that of the longshoremen, coming in the midst of an international crisis, can endanger the national health and security. We are up against a hard question. It is like the issue presented by a strike of policemen, firemen or other governmental employees. There is no perfectly satisfactory answer. Somehow, strong-minded men should assert the public interest and prevent a catastrophe. At the same time, these men should not permit partisan groups to use the government's power of self-preservation as a pawn. Those who have had experience with behind-the-scenes maneuvering and pressuring during a "national emergency" strike have reason to believe that intelligence and courage are more important than any particular legal machinery.

Storm Over the Atlantic

[EDITORIAL CORRESPONDENCE]

London, December 1.

BOOMING BREAKERS are heard all around the inhabited globe as the Atlantic bursts over the barriers of the English-speaking tribes. Since October 30, when Britain's five days of war with Egypt began, vocabularies have been overworked trying to convey opinions and feelings about what has happened to the Atlantic alliance. The new Atlantic telephone service, which makes a whisper in Washington roar like the bull of Bashan in London, was completed just in time to carry a load of imprecations and condemnations. It is even said that repeated risings in Downing street at midnight (six in the evening in the White House) to listen to Mr. Eisenhower and the furious state department left poor Sir Anthony Eden utterly prostrated!

The Atlantic storm over Suez is washing up the Nile in all sorts of nasty ways. What the children of Israel said about Pharaoh and what he said about them are like cooling milk when compared to the blisterings some of the British press and those patriotic Britons who live in Far Tottering on the Wold are giving you Americans.

One of the storm's end-products is the arrival of the bug of anti-Americanism in Britain. Perhaps it was there hibernating all through the eleven miserable years of hideous indecision in the Middle East—a part of the world where American and Britain never have seen eye to eye. The Atlantic alliance has never penetrated to the eastern Mediterranean, but the Suez crisis has at last made both our countries realize that the north Atlantic is not the only sea in the world. So "the Americans" is now an epithet of humorous contempt and back-chat in the pubs and the

clubs of these islands, and Mr. Dulles' health is drunk with polite derision.

The storm is blowing hard. This is how *Punch* sees it:

> God of the U.S. way of life,
> Lord of our far-flung export trade,
> Who saw us settle Europe's strife
> With mercy and with Marshall aid—
> Lord God of Dollars, bless us yet,
> Lest we forget—lest we forget!
>
> For sponsor firm that puts its trust
> In glowing tube and turning platter,
> For pin-up with projecting bust
> And salesman with suggestive patter,
> For Foster Dulles, Faulkner, Ford,
> Thy mercy on thy people, Lord!

The storm is blowing hard across the Atlantic. With this parody of Kipling's "Recessional" (renamed "Congressional") *Punch* prints a huge map of the world labeled "The United States Empire." It shows in shades varying from grey to black the spheres of influence and the "infiltration" of the United States throughout the world. Practically the whole world except Russia and China seems to be either very grey or dark black. Little Britain is dark indeed—just a floating aircraft carrier in the North sea, just an airstrip between the colossus of Columbus and that of Lenin.

All this makes Britons hopping mad—both at America and at themselves. They are angry at themselves because the last vestiges of imperial greatness are now lying in debris; they are angry at America because she appears to be bidding over the head of Britain for leadership in the Afro-Asian world, a position it seems to many here Britain has thrown away by her action those few November days.

I have been talking with a well-informed observer who has just arrived from Ceylon. He reports that the shock of Britain's action will leave a permanent scar on the mind of Asia, and that even those confirmed pro-Britons who in Ceylon form a class to themselves are dazed by the foolishness of the strategy and the ineptness of the tactics of the Suez adventure. Incidentally, he says that one of the by-products of Suez in Asia is a reinforcement of the revival of Buddhism, and a determination to carry the Buddhist faith into "darkest Europe" with a missionary campaign backed by a million rupees now being collected to train Buddhist missionaries. Asia is convinced that with the Christian message obviously failing in its penetration, she must bring to deluded Europe a gospel of peace.

The storm is blowing hard, and it will affect Britain even more than the United States. I am one of those who believe that Suez marks a turning point in the history of Britain as a world power. From now on she knows that she cannot "go it alone" and take upon herself the role of armed policeman which for a century and more she has practiced on the far-flung frontiers of the world. But any student of our "letters to the press" during the crisis must recognize that this "policeman" view of their country is a long time dying among many Britons. The conception of Britain in many minds is still a 19th century one, and Suez appears to be the "strong hand at last" after eleven years of weary, uneasy friction and some two hundred futile discussions in the United Nations.

This helps to explain the deep division in Britain at the moment, a division that cuts across many of the normal line-ups—social, cultural and ecclesiastical. There are those who sincerely believe that a large-scale war was averted by the five-day armed conflict engaged in by Britain, France, Israel and Egypt. Among them are those who believe further that Britain was misguided to obey the cease-fire, that having started she should have gone on to occupy the whole canal zone.

History will have a vast reckoning to make on a multitude of points in connection with Suez. Why were the United States and the Commonwealth countries not informed of the proposed action, even though time was said to be short? Was there collusion between Israel and her two allies? But what is most deeply troubling thoughtful opinion in Britain is the moral position of a country which presumes to take action of this kind in defiance of its pledged word to the United Nations, then puts around the pious humbug that it acted only to strengthen the U.N.

Meanwhile the storm that blows hard across the Atlantic distresses us even more than the one that blows up the Red sea from Asia. Our two countries must rid themselves as soon as possible of the pettinesses and recriminations which have loosed like a torrent over Anglo-American relations. I think Britain will rue the day when she joined France in the Suez adventure. I also believe that the United States will rue the day if she is not great enough to look beyond this incident, with all its admittedly mortal consequences, to the frightening dangers of a rift—however temporary—in the Atlantic alliance. Suez and Hungary together have revealed the unchanging purpose of the Russian determination to dominate the world. In that world plan, a division between America and Britain is the richest hope of all. Together we must not fall for that one.

Suez has also made it clear that the Middle East needs now a statesmanlike effort in which America and Britain can join enthusiastically to give that area of the world a development plan which has its eye not only on oil, but on the people and their living conditions. If Egypt needs dams and irrigation, she must be assisted to have them before she turns her back on the West and falls into the arms of the Soviet Union. It may be that it is too late for Britain to recover any of the moral, cultural and technical leadership she once had in the Arab countries. If this be so, we must be ready once more to recognize the passing of another sphere of influence and the arrival of a greater power in our place. But which is it to be—U.S.A. or U.S.S.R.?

Out of the storm we must hope that a few small voices will speak, and that one of them will ask for even more comings and goings across the Atlantic. The Briton is still prevented by the dollar position from spending a vacation in the United States as he frequently does on the Continent. That throws a responsibility on those connected with international organizations, particularly the churches, to see to it that people with influence at the local level are given a chance to know and understand Americans at home. Fantastic untruths about America are going the rounds in Britain while the storm blows itself out. They are being believed by those who form public opinion in the streets, cinemas, pubs and clubs. That's where the storm is blowing loudest; no doubt you catch echoes of it even in Chicago.

CECIL NORTHCOTT.

Introducing a Series of Articles On 'Facing Southeast Asia'

Places, Peoples, Problems

By Theodore A. Gill

GENERAL CONCERN is a lovely thing, but concern for something in particular accomplishes more. An over-all interest is commendable, but specific interest teaches better. Spread out waters are beautiful, but water confined and sluiced through gates turn wheels. Churches properly stay alert to everything, but they do well to get down to cases.

Annually, study leaders give focus to the churches' research and discussion by picking a subject with clear enough outlines to keep the study in bounds, and with enough internal consistency so consideration of the subject stays focused. The planners are duty bound to pull multiplicity into manageable unity. So this year American Protestant Christians are summoned to a study of Southeast Asia. Denominational and interdenominational agencies have prepared excellent and readily available materials to guide that study. In them all the unity and the consistency of the theme are immediately apparent.

Mainland-Island-Ocean Oval

Geography itself delimits the theme. Southeast Asia is a long, east-west oval of mainland, islands and much, much sea at the lower right-hand corner of the Eurasian continent. India and its ocean block off the area to the west, China and Japan loom up over the top, Australia spreads out below, and the Pacific stretches away and away to the east. In between are the featured countries: Burma, Thailand, Indochina peaking down off the mainland, Malaya dangling below Thailand and almost touching the westernmost of the islands that curve on east as Indonesia, which circles north at last toward the Philippines, an island nation that bends back toward the mainland just where China swells out to close the great curve.

There is even a color consistency to the area. Green and blue in all their shadings toward and away from each other are the motif. The sky is the highest and broadest and bluest anywhere around the world. Even in the long rainy seasons when torrents in the air bind heaven closer to earth, the sky's eternal blue shows pale behind infinitely layered veils of gray. The seas are blue, too, and green, and everything in between. Over the great depths, straight-down miles of mystery, the waters are dark, but over the vast magic of shallower coral convolution blazing blue shimmers into sapphire. The fields are green—feathery, lacy green when rice plants are young in the streaming blue paddies, vibrant green when the crop is grown. The woods and forests are green, jungles almost black-green with their crowding, coiling intensity of growth; the green of far off mountains goes haze-blue with distance.

But monochromatic is not the word. Vivid accents are everywhere: improbable flowers, scarlet, purple, gold; bright cloth wound every which way for clothes; the peculiarly burning saffron of priestly Buddhist robes; temple ruins glowing orange; grain yellowing to harvest; silvery beaches, and waves breaking, foaming, shining white out on the reefs.

Persistent Consistency

Obviously, the uniformity of weather has made for the natural consistencies there are. Never far from the equator, the area stretches along 2,000 miles of the earth's hot midway mark. The 1,000-mile thickness of the vast oval rarely gets farther than 30° north or 10° south of the equator. This means that the people will be generally sunny in color; that clothes everywhere will be light and loose at most, and at a carefree minimum at least; that life will be close to the soil all over the region, with the predominantly rural economy taking advantage of the swift growing seasons, crowding closely one on the other.

The mild weather means too that crops will almost everywhere feature rice and a few small grains; the most luscious (and occasionally the most malodorous) fruits on earth, and vegetables with shapes and consistencies never imagined in America; bananas in unthinkable variety, colossal to teeny, green, gold, yellow, red, pink, spotted—but each bunch aspiring in the jungle, growing upside down in tree tops, instead of turning down, resigned, wings folded, as in our delicatessens; everything that ever grew on a palm—date, oil or nut; and reeds, trees, plants, vines for fibers subsequently beaten, soaked, stewed and chewed, and thereafter twisted, spun, braided, laced and plaited.

Racial, Political Roots

Strangely, for so large, so ancient and so populous a region (180 million people in 2 million square miles), there is even a rough homogeneity about the area's history. Many different racial groups peopled the lands and islands long ago, developing distinctive individualities in the long centuries when mountains and seas kept separate peoples more or less to themselves. But though Thai is not to be confused with Cambodian, nor Burmese with Malayan, nor Indonesian with Irian, substantially the same pressures and invasions came to them all. At one time or another both India and China made themselves at home in Southeast Asia, leaving behind them Hinduism and Buddhism, long-lasting economic alignments, admixtures to local blood streams, and plenty of Indians and Chinese. The Arabs sailed in from the west and planted Islam along with some of themselves in the ancient island nations. From the 16th century on, all parts of Southeast Asia were penetrated by missionary bearers of the Christian gospel. Most recently, the whole area fell to the Japanese at the beginning of World War II and away from the Japanese at the end, with some of the countries

seizing freedoms left dangling between the fall of the new authority and the reconstitution of the old.

Above and beyond the consistency of locale, history, color, custom and costume, however, the area has unity in its significance for the rest of the world, a significance which makes the study peculiarly appropriate to this year. As will be emphasized again and again, each of the nations included has its own integrity, its own problems, its own possibilities, its own affections and its own antipathies—some of these loyalties and enmities dividing the nations of Southeast Asia within and between themselves. Yet Southeast Asia, whatever its internal tensions, has one meaning for the rest of the world which has lifted it out of Pacific back waters and set it midstream of the world's attention.

Here is a whole region making a choice. Before our startled eyes an awakening area is recapitulating the whole history of modern man, reliving in a few years the centuries-long struggle for freedom and justice that has engaged the rest of the world since Renaissance and Reformation. Only instead of developing along with the economic and political options before the modern world, these nations have gained their freedom to choose long after the options have taken definite shape. So it is that American and European developers and defenders of the contemporary political and economic alternatives look with concern to Asiatics who are looking them over.

As the West Looks On

The absorbingly interesting thing about Southeast Asia is not how it looks to us, but how we look to it. In the choices of these small nations, the giants see themselves as others see them. So we watch and listen, fascinated and anxious, as the self-conscious nations pick and choose among pathways, guides and records of achievement. For each of us, whatever his politics or protestations, is enough a one-worlder so he knows that what 180 million outsiders think of our way is more significant than what the system does for just me and mine.

If we are wise we will be alert to what is going on in Southeast Asia not just for the contributions we can make to these peoples' welfare and safety, but also for the criticism of what we take most for granted about ourselves—criticism which will be articulate sometimes, and at others will be implicit in these countries' choices and decisions. Whether we like it or not, we who know from our own hard experience that we have important things to teach new nations, also have things to learn from their present hard experience. So, as teacher and as student, the rest of the world turns attention to Southeast Asia.

As nations long driven take the reins to drive for themselves, we worry about their sense of direction. As peoples long supine before history begin to take a hand in history, we watch for their sense of proportion. We look for ways to help, not just because we like to be liked, but because we know that for mistakes made in as large an area as this, the whole world will have to pay. No wonder Southeast Asia is center stage of the world's concern.

It has the same place in the church's concern, too. Situations and structures in Southeast Asia still are plastic. Influences have a better than usual chance to be felt. What the church has to say had better be said: wisdom still goes up fairly directly "through channels," and pertinent witness is heard far. This plasticity and receptivity could easily be overdrawn, of course. Nothing written should be read to suggest that the church is in any shape to throw its weight around in Southeast Asia. But at the moment the shape of things is such that the church could bring its weight to bear, *if* the church can give itself weight.

That is why the denominations and boards and study groups are looking toward Southeast Asia this year. The church's opportunity is the Christian's obligation. We would know what the possibilities are so we can get set to meet the requirements. And we would know how things stand within the church so we will know how best to do our Christian duty and to offer our Christian service. When the creaking and grinding and pounding of an international commotion gets as loud as it is in Southeast Asia today, it is a safe bet that God is somehow in motion there. The church can get in his way, or give him his way. All this year's study should aim at avoiding the first and arriving at the last.

Getting Down to Particulars

The unity of Southeast Asia as a subject for study is obvious. Over and over again the same issues, the same problems are met. In Thailand and again in Indonesia and again in the Philippines you confront conflicting nationalisms, ancient religions resurgent, anticolonial fierceness, common economic vexations, secularism in the saddle. Within the churches all through the area you come up against problems produced by the cults and by the Roman Catholic Church and by the indigenous Protestant churches' own efforts to understand and sustain themselves in the post-missionary era. Going into a study of this region is to go into one close-knit complex of concerns.

But the careful leader and the good student will know that he must begin the study by picking the subject apart into differences and particularities. Only in unreal abstraction and isolation could one begin with common problems. First it must be seen how uncommon those problems are to particular people whose lives are right now shaped by the way problems present themselves in one separate time and place, and whose very existence depends on the local answer given to problems whose generality may not even be seen from the places they actually trouble.

In the article series here introduced, an attempt will be made to look close up at some of the countries in Southeast Asia visited recently by this writer, to see places, to meet people, to get at least part way into each situation in its separateness and uniqueness. Only thereafter will we discuss some of the problems met in one form or another all over the region. This observer is not expert in the affairs of the Far East. He is a Christian who reports here some of the sights and sounds which struck him as significant in his various ports of call, hoping that those details will help others to find significance in the study which should engage us all this winter. The reflections which follow the observations will make no claim to be definitive utterances, either. They are one man's understanding of complicated situations, offered more as questions than as answers to others joined with him in this year's study of Southeast Asia.

Catholics in Public Office

By Roy Pearson

THE QUESTION of the religious affiliation of candidates for public office was raised in acute form at the time of the Democratic national convention last August, when it appeared possible that Senator John P. Kennedy would be the party's nominee for vice-president of the United States. In general there were three groups of commentators on Mr. Kennedy's Catholicism: those who declared that it would be an asset to the ticket, those who held that it would be a handicap, and those who claimed that it was wholly irrelevant to the discussion of his qualifications.

Reading expressions of the first two points of view, sensitive observers could not escape the feeling that they involved an underlying indecency, a prostitution of religion to political ambition no less heinous than the prostitution of a body to financial reward. The significance of a candidate's religious beliefs, these commentators declared, was strictly functional. It had no connection with his personal character or professional competence. It had no importance as an indication of the probable nature of his decisions and purposes. There was nothing essentially holy about it. In other words, these people apparently had no awareness of relationship to objective and humanly unchangeable reality, no perception of the idea that a man's religion ought to be an end in itself. What really mattered was that the candidate be elected. If religion could serve that end, it was good; if not, it was bad. But in any case, religion was something to be used, maneuvered, manipulated. Senator Kennedy himself undoubtedly shared the revulsion of many of his countrymen against this desecration of his faith.

Clear Thinking Needed

It is, however, with the third point of view—the claim that a candidate's religion is wholly irrelevant to his candidacy—that Protestants are particularly concerned. Freedom of religion has always been one of their principal tenets, and to say that a candidate's religion is his own business strikes a responsive chord in their hearts. Still bearing upon their corporate bodies the marks of religious persecution, they have no wish that any man should be penalized for the way in which he chooses to worship. They are quite willing to live and let live. And when Kennedy's Catholicism was mentioned as a possible deterrent to his nomination there were probably as many Protestants as Catholics who rose in protest against the impertinent injection of religion into a political campaign.

The Kennedy case, however, should prompt Protestants to do some clear thinking about religion and politics—specifically about Roman Catholicism and United States politics. In a great many minds there is an uncomfortable uneasiness about the establishment of Roman Catholics in the high places of government. Too many people recall with what vigor the Roman church fought for an ambassador to the Vatican. Too many people have been disturbed by that church's lack of sensitivity about the importance of keeping public funds out of ecclesiastical pockets, and they are not happy when they read of another raid on the legislature designed to get public support for parochial schools or to win preferential reimbursement for war damage. Most troublesome of all, too many people have heard with apprehension the official Roman Catholic pronouncements with regard to the church's purposes in countries where Catholics constitute a majority, and have seen with dismay the sincerity of those pronouncements demonstrated in lands where such a majority has already been obtained.

Protestants wish to be guilty neither of discrimination nor of foolishness. They desire neither to persecute nor to be persecuted. But when they follow their own religious convictions and insist on the rights of Roman Catholics, they want to be sure that Roman Catholics will not follow *their* religious convictions and deny the rights of Protestants.

A Man's Religion Is Everybody's Business

Here is a Protestant dilemma, and the core of it is to be found in the popular assertion that a man's religion is his own business. This is definitely and demonstrably false. To take such a stand is to imply either that a man's religion has no influence on his behavior or that a man's behavior is of no consequence in determining his fitness for leadership in government. The latter assertion is obviously absurd, and the former is an affront both to the man himself and to the faith he holds. If a man's religion is irrelevant to his political action, it is simply irrelevant: it has no connection with life and, giving the individual no guidance in his service to the state, it will leave him equally undisciplined in all his other relationships. But if a man's religion *is* relevant to the life he lives on earth, it is also relevant to his politics; and if it is relevant to his politics, if it shapes his ideas and controls his actions, if it provides him with his final standard of judgment in his difficult decisions—then his religion is no less legitimate a subject for investigation than any other portion of his record.

A man's religion is always a matter of concern to others than himself. If it has any meaningful relationship to the actual constitution of the world, it is an affair of moment to God—either because it is in conformity with God's will and hence wins his approval or because it thwarts his purpose and thus stands under his judgment. Insofar as our religious beliefs hurt other people, they fall properly under the critical scrutiny of the entire community. Even when they have become so emasculated that they are best described in terms of emptiness and vacuity, they call for the attention both of God, who loves his creatures too dearly to want their lives wasted, and of other Christians, who believe themselves to be their brothers' keepers. The whole missionary enterprise of the Christian church, Roman Catholic as well as Protestant, is founded on the assumption that what one man believes can be a rightful matter of interest to other men. Hence any attempt to remove a man's religious faith from the total picture of his life ought

to be a much greater insult to him than the frank discussion of the implications it has for his political competence.

A Policy of Wisdom, Not Bigotry

If men have worshiped idols in the name of religion, if they have killed, stolen and indulged in prostitution under the same auspices, if their beliefs about the deity have led them into the tortures of the Inquisition and the tragedy of the witch trials, it is scarcely unreasonable to inquire what effect a force that is so potentially destructive is likely to have on a man in whose hands great power may be placed. Such an inquiry is all the more understandable when the faith to which that man is committed has been so conspicuous in the furtherance of ends to which the Protestant community is almost unanimously opposed. Before giving his support to a Roman Catholic candidate for public office, therefore, an intelligent voter will count it not bigotry but wisdom to seek answers to a number of important questions.

What evidence has the candidate given that his primary loyalty is directly to God and not to an ecclesiastical hierarchy which claims to speak for God? What assurance does the voter have that the candidate is strong enough to resist both the implied and the explicit pressures which are certain to be exerted upon him when decisions of consequence to the church are entrusted to his hands? Will the candidate use his new position to secure the appointment of others of his faith? And when the camel has thrust his nose into the tent, will he rest content before he has drawn the rest of himself in too? Does the voter look with favor upon the government of his nation by an individual who has pledged his allegiance to a foreign potentate commanding unqualified obedience and having the power of imposing on temporal infractions of ecclesiastical law the sanctions of God's condemnation? When the pope speaks *ex cathedra* on matters of faith and morals, Roman Catholics are required to believe that he is infallible. Does the voter wish his political leaders to build their public policies on such a foundation? It is the official position of the Roman Catholic Church that it is the only true church, that all other branches of Christianity are heretical, that no "Christian" has a real right to be a member of any church except the Roman Catholic Church, and that wherever such action is practicable the Roman Catholic Church will deny to all other faiths the right of public assembly and proclamation, confine them to private observance, and gradually expunge them altogether. Every loyal Catholic is an inescapable participant in this rigidly controlled organization. Does the voter wish to place in positions of authority candidates with such commitments?

In Defense of Freedom

All this is not to claim that religious association ought to be the exclusive criterion in the selection of political candidates. It is not to say that a Protestant will not sometimes cast his vote for a Roman Catholic in whom he has unusual confidence rather than for a Protestant who has given him good reason for distrust. But there is no proper ground for embarrassment in raising the religious issue when an individual offers himself as a candidate for political office. If a man's religious faith has made him a conscientious objector, it is important that the information be a matter of record before he is made secretary of the army. If a woman is a Christian Scientist, the people have the right to exercise unusual caution before she is appointed commissioner of public health.

Bigotry expresses itself both through criticism and through the refusal to be criticized, and the attempt to withdraw pertinent religious convictions from the area of political discussion is often less a sign of tolerance than it at first appears. More frequently it is an evidence of ignorance, fear or secret ambition. It would be tragic if a candidate's religion were to be used as a red herring, serving no purpose except that of distracting public attention from the qualifications of a highly able man; but it would be equally unfortunate if the fair banner of tolerance were to be used to smother the voice of truth while freedom's enemies used her own garments to choke out her life.

H. G. Wells Meets the Twelve

EDITOR THE CHRISTIAN CENTURY:

SIR: As we approach the Christmas season, we come closer to the supreme symbol of the power of small beginnings. This is a faith that needs to be constantly restored in a world resounding with the loud crash of monstrous machines and organizations—a world, in fact, where "million" sounds like a bit of small change!

There are no Christmas wreaths hung about the following quotation, but it expresses vividly the power of small beginnings. In *Bernard Shaw,* published this fall, St. John Ervine offers a pungent criticism of H. G. Wells, who violently lectured the Fabian Society on the ground that it was "small and poor"—two unforgiveable sins in the Wells gospel. Mr. Ervine says: "Wells suffered the fatal disease of imagining that big things are better than small ones, and that nothing worth doing can be done by one or two, but only by mobs." He recalls how Mr. Wells, in the spirit of invincible ignorance, bade the "pitiful" little society go out into London's Strand and behold the powers that be: "Note the size of the buildings and business palaces, note the glare of the advertisements, note the abundance of traffic and the multitude of people. . . . How does your little dribble of activities look then?"

Mr. Ervine backs up his case by a powerful little fantasy worth remembering at any season, but particularly at Christmas time. It makes a strong case for anything so little and insignificant as a Baby in a Barn. Here it is:

> If Wells had been a bright young Jew in the middle of the first quarter of the Christian era and had encountered a footsore band of workingmen toiling up the road from Jericho to Jerusalem, he would have addressed them substantially as he addressed the Fabians. One can see him, his fine bright eyes full of laughter, buttonholing Jesus and saying: "My dear chap, what do you and this lot of fishermen and what-nots think you're up to? Use your eyes, man, when you get to Jerusalem. Look at the Roman soldiers in the streets. Go into the temple and take a look at the chief rabbi. See the Romans and the Israelites busy on the well-laid roads. . . . then ask yourself how you think *you* are going to change all that. My *dear* chap!"

Noel! SIMEON STYLITES.

REVIEWS

BOOKS

Next Installment

THE PLANTING OF CHRISTIANITY IN AFRICA. VOLUME III, 1878-1914. *By C. P. Groves. Lutterworth Press, London. Obtainable from Alec R. Allenson, 635 E. Ogden Ave., Naperville, Ill., $5.00.*

WITH the Brussells conference of 1876 and the Berlin conference of 1884-5, which led to the partition of Africa among some of the European powers, the conditions under which the missionary enterprise was carried on changed. Before that time Christian missions dealt with a disorganized native population in a strange and dangerous environment. Professor Groves has related the story of those earlier years in the first two volumes of his definitive work. In this third volume, which maintains the high standard of excellence set by its predecessors, he relates the progress made by Christian missions under the new circumstances.

When the European governments took control of Africa, the mission enterprise was made much easier. Diseases which earlier had caused the death of many missionaries were brought under control; law and order were established and enforced among the native peoples; railways, roads and telegraph systems were built, providing ready communication among the various parts of the continent. At the same time the new order of affairs placed some definite handicaps upon missions. Policies established by the European powers restricted mission activity. The native people found it hard to distinguish between missionaries, traders and government officials, all of whom appeared as representatives of ruling authorities.

In addition to these changed conditions, others of more specific nature affected the missions. Native peoples rebelled against the imposition of European power, and a series of wars was fought. Some of these occurred in areas occupied by missionaries. European governments ordered non-Africans to leave troubled areas in order to reduce friction; again, missions were disturbed. Government treatment of the natives often created a dilemma for missionaries as they were forced to take sides between the natives and the government. The liquor trade was a continual source of trouble.

Yet the mission enterprise advanced greatly. Missionaries in considerable number were sent from Europe and America, and funds were provided in ample supply. The work already under way in the coastal regions was substantially increased and expanded, the whole of the center of the continent was occupied, schools and hospitals were built and put into operation, a church organization of considerable proportions came into existence. Mr. Groves describes this in detail, country by country, giving the agencies by which the work was done and in some cases naming the individuals involved. Toward the end of the volume he summarizes the results attained, using the figures gathered for the Edinburgh conference of 1910. He also attempts to assess the effect of Christianity upon the native peoples both as to "extent" and "depth" of the faith.

There are many questions about the growth of the church in Africa which the book does not answer. This should be expected; the title of the book defines its limits. As a report on the "planting of Christianity in Africa" the book is more than adequate. The author effectively shows the way in which missions are related to yet are distinct from the movement of Western civilization. Christian churches are institutions of that civilization and incarnate their message within its forms, yet they have a uniqueness all their own. The churches which carried the gospel to Africa belonged to the West, yet they were God's agents. Two printing errors (p. 111, line 4; p. 115, line 19) are noted. The reader unfamiliar with Africa would have been helped if the maps had been related to the text by place, district, rivers, etc., and had been placed so that the page breaks did not make parts of them unreadable. This volume is to be commended heartily to all who have an interest in Africa. Not only is its subject handled with completeness and clarity, but the style of the writing makes for fascinating reading.

J. L. DUNSTAN.

Ethics Pinned Down

CHRISTIAN SOCIAL ETHICS: EXERTING CHRISTIAN INFLUENCE. *By Albert Terrill Rasmussen. Prentice-Hall, $4.00.*

WE ARE much indebted to Prof. Rasmussen of Colgate Rochester Divinity School for giving us a new kind of Christian ethics volume. He gives a great deal of attention to the "how" of Christian social action and brings together into a bound volume a kind of material which has previously been available only in pamphlets and periodicals. Whereas most of the current works in Christian ethics are heavily theological in their orientation, this one is more sociological—though it by no means overlooks theological considerations.

The book begins with a consideration of what the author calls "influence." It asks bluntly: "Why is there such a gulf between the great Protestant tradition of prophetic protest and responsibility and the timidity and inaction of the churches of Jesus Christ? Why so much complacent conformity to the world and so little Christian challenge?" (p. 2). It answers this question in the initial chapters. Chapter 1 lays down the obligation of the Christian to influence moral and policy decisions; chapters 2 and 3 analyze the sea of conflicting influences which the church must face and with which it must often compete in overcoming the corrosive moral forces of our day; chapter 4 reviews the Christian social imperative and traces the growth of social responsibility in many aspects of the church's life over the past three decades; chapter 5 reiterates the charge that the contemporary church is weak in influence despite it attainments in size.

Chapter 6 is the bridge between the first and second parts of the book. It is addressed to the problem, described better in the author's own words than it could be in a reviewer's paraphrase:

> We admonish ourselves with the great biblical injunctions "be not conformed to this world" (Rom. 12:2); "seek ye first the Kingdom of God" (Matt. 6:33); "blessed is the man that endureth temptation" (James 1:12). These are the lofty flags that we fly over our lives even as we negotiate, bargain, conform to social pressures, choose among limited alternatives and pick our way through the inevitable maze of blockages and ambiguities through which our lives lead us. Flying these flags and doing obeisance to these noble sentiments warm our hearts and sometimes galvanize us to choose the high road in simple situations that offer fairly clear alternatives. But they have little contact with our practical lives wherever compromise and adjustments are required [pp. 132-3].

In seeking to relate the ideals of faith to the harsh realities of practical action this chapter develops the most explicitly theological analysis in the book. It deals with issues of faith and culture and the necessity and legitimacy of strategic compromise, then moves toward the development of an "ethic of responsive love in community."

This reviewer is left unsatisfied, however, by chapter 6. It rightly assumes that most contemporary theologians have realized the need for compromises dictated by harsh political realities, but it overlooks some significant differences in the ways in which they have done this. To lump together thinkers like Reinhold and Richard Niebuhr, Daniel Williams and Paul Lehmann, Alexander Miller and Paul Tillich without acknowledging their differences as well as their similarities is to gloss over issues that are essential to profound theological understanding. To set oneself clearly on the side of the "contextualists" and then work out an ethic in which faith and facts are nicely balanced and the place of principles acknowledged (p. 170) is to have broken through the extreme forms of the contextualist position. Similar lack of precision is evident in chapter 7, where the author takes issue with John Bennett's method of moving from great ethical convictions to specific applications about which less and less agreement is possible, yet actually does this himself by listing at the very beginning "agreements for action" which are sufficiently basic and gen-

eral to allow for common acceptance by all Christians.

The second part of the book is specifically concerned with the "how" of social action. It contains detailed discussion of techniques for building Christian influence on the parish level, for relating Christian faith to the needs of local communities, for meeting and overcoming discrimination, for making church members aware of the need to see their Christian responsibility in daily work and the political order. The tone of this section is intensely practical and concrete, lending strength to the book by bringing it down to earth.

The book is a product of careful workmanship. Its style is so straightforward as to be disarming, since its insights seem so obvious. It is sprinkled with pungent metaphors. Each chapter ends with discussion questions and bibliography. One of the striking features is the heading of the chapters. In each case there is a quotation from the contemporary church, usually taken from an ecumenical pronouncement, balanced with a quotation from the early church—always a biblical quotation.

Christian Social Ethics should gain wide acceptance for many uses: as a text in college or seminary, as a discussion guide for local parishes, as a resource book for Christian leaders in whatever field they labor. No matter where or how it is put to use, it will help its readers exert Christian influence in a world desperately in need of that influence.

EDWARD LEROY LONG, JR.

DRAMA

Might-Have-Beens

TOO LATE THE PHALAROPE. *By Robert Yale Libott. From the Novel by Alan Paton. Belasco Theater, New York.*

THOR, WITH ANGELS. *By Christopher Fry. Broadway Congregational Church, New York.*

DIARY OF A SCOUNDREL. *By Alexander Ostrovsky. Phoenix Theater, New York.*

THE MOST HAPPY FELLA. *By Frank Loesser. Imperial Theater, New York.*

THE NEW YORK CITY OPERA COMPANY.

THE CURRENT theatrical season is tantalizing, but so far it has not provided a single play (leaving Shakespeare aside) about which one can get very excited. It has produced a number of might-have-beens. Here is a rundown on some of them.

Too Late the Phalarope was not nearly as good as it deserved to be. The adaptation from Alan Paton's novel bestirred a good bit of interest initially, partly because *Cry, The Beloved Country* had been made into a very interesting musical and film, and partly because *Phalarope* itself deals with the touchiest aspect of the race issue. When the play opened this initial interest was dissipated because of certain faults in the dramatization. The newspaper critics were cool, and the play closed after four and a half weeks. Its brief existence, however, afforded the opportunity to learn something about the strength and weakness of the contemporary theater.

The best scenes in *Too Late the Phalarope* were the theological ones. It didn't take a theologian to see that. Two-thirds of the play was taken up in preparing the situation. Pieter Van Vlaanderen, son of Jakob Van Vlaanderen, suffers under the patriarchal Afrikaaner tyranny of his father and the coldness of his own wife. He yields to the charms of an attractive native girl, thus violating the land's Immorality act. So much was situation, and should have been handled in the first act. As it was, the dramatist fell prey to the two leading temptations of our stage—psychology and scenery. He wasted everyone's time motivating the hero's act inside and out and filling the stage with one unnecessary set after another. Too late the dramatic conflict when it arrived in Act III, just about the time the curtain came down.

That conflict (and what a play could be written on it!) appears in the father's relation to the son when the son is guilty. On the one side are ranged law, morality, pride of family and race. On the other are love, and guilt, and the trespassing son who says, "It's dark, Father, and I'm lost." When this conflict rises to its height and flares for an instant, the old man entirely unyielding, one of the actors speaks a word which cuts to the heart of the matter: "Mr. Van Vlaanderen, if you take upon yourself God's business of judgment, you must also take upon yourself his business to restore!" For a brief instant, the stage glows with the fire of an urgent question: the tension between righteousness and forgiveness. Jakob Van Vlaanderen knows the Bible only as law; he does not know it as mercy. Had the author known that this religious conflict was the genuine dramatic kernel of his play, we might have had a thrilling work.

The Broadway Chapel Players are now doing their sixth "religious drama," performed at 5 p.m. on Sundays at the Broadway Congregational Church. This one is *Thor, With Angels,* by Christopher Fry, and it is one of the best the group has offered. Unlike most of what Broadway has produced this fall, here is drama which is not afraid of a man-sized theme. Like *Too Late the Phalarope,* it is evidence that Christian theology is highly dramatic. Like *Phalarope,* it is weakest where the theology is weakest. Set in 596 A.D., it deals with the conversion to Christianity of a Jutish warrior and landholder under the mission of Augustine of Canterbury. Christopher Fry has been able to lift his story out of the then and there and make it representative of the perpetual struggle between the way of blood-violence and that of Christian mercy. If only Mr. Fry would not preach to us, he would move us much more. His passion for words betrays him ever into sermonizing on top of his dramatic representations. This play flinches from its own picture of God's mercy and turns aside to plead for human charity. It is strongest where it avoids saying what ought to happen and is content to show what actually did happen. Bill Penn has understood that in his direction, and so the high point of the performance is the sight of the British prisoner, slain at the hands of impetuous men in the service of old gods, hanging from a cross. By such visual means it was made clear that the dramas of human violence everywhere both imitate and make necessary the drama of divine suffering on Calvary.

Having opened with a play about a saint (Shaw's *Saint Joan;* see The Christian Century for Oct. 3) the Phoenix theater turned next to a comedy about a scoundrel, Ostrovsky's *Diary of a Scoundrel.* I like the saint better. She was funnier.

It helps in a comedy to know what you are supposed to be laughing at. The 19th century Russian piece had a few good moments when some of the people on stage had enough tongue-in-cheek, particularly Ruth McDevitt as the scoundrel's scoundrelly mother and Mike Kellin as a tottering general. But in between it was impossible to discover what the comic orientation was, whether it was satire (and if so, whether directed against anything in our society), or simply theatrical burlesque. Perhaps the Russian types, treated so scathingly, would have seemed funny to someone who had known Moscow in the 1860s; but that did not seem to have been the experience of many in the audience the night I saw it. Apparently most people preferred Joan the saint to Yegor the scoundrel, for the Phoenix quickly made arrangements to take him away and bring her back.

The Most Happy Fella has been playing since last May, and business at the box office seems to be thriving, having survived the rigors of July and August. That is a phenomenon which this department cannot explain. Frank Loesser obviously wanted to write something that would pass for musical comedy and sound a bit like opera. Some say he is trying to create a new musical form for our theater. That is a worthy endeavor. All would have been well if the music had let itself go. More than once, however, there came a terrible suspicion that the yearning for opera had squelched what might have been a fine romantic show tune. Coming from the composer of *Guys and Dolls,* that's more like a retreat than an advance.

The American musical is undergoing a steady development, to be sure. Rodgers and Hammerstein put it on its feet with their contribution of fresh and innocent themes and the unity of song, dance and book, although they handicapped it with their sentimentality. In *My Fair Lady,* Alan Jay Lerner and Frederick Loewe kept the innocence and fresh purity while miracu-

lously replacing Rodgers-and-Hammerstein sentiment with Shavian sophistication. Such combination of freshness and sophistication marks the direction in which the future of the popular musical should lie. *The Most Happy Fella* is too self-conscious to be of any help.

There was also some musical experimentation at the New York City Opera this season. Some of it was reported in this column previously (Oct. 24). Of the modern works performed, the most satisfying was the revival of Stravinsky's *L'Histoire du Soldat* (1918). Not an opera, it is "to be read, played and danced." In this satire based on the Faust theme Hurd Hatfield, as the Devil in many disguises, managed his usual feat of making one wish that all actors were as good as he is, although in this case he was accompanied by two others who know their business, Christopher Plummer and James Mitchell. On the same bill with *L'Histoire* was an opera new to this country, *The Moon*, by Carl Orff. It had a little bit of everything, the surest recipe for oblivion. *The Tempest*, an operatic version of Shakespeare's text by Frank Martin, would have succeeded very well if it had been able to bring off (a) the scene in which Prospero pardons Antonio, and (b) the final speech to the audience, "Now my charms are all o'erthrown." The former slipped by without climax of any kind, and the latter was handled much too heavily. Wanted: one opera composer with sense of humor willing to play game of theater make-believe without thought of writing masterpiece.

TOM F. DRIVER.

CORRESPONDENCE

A Chance to Help

SIR: The Emergency Committee for German Protestantism, Inc., has worked and is still working for the Protestants in central Europe, ever since the winter of 1946-47. It is now concentrating its attention on the situation in the Soviet zone of Germany and in Austria. Our slogan: Every Protestant Minister an Agent for the Ecumenical Movement; Every Protestant Congregation an Agency for the Ecumenical Movement.

On Oct. 18 this committee received a list from abroad of 311 needy pastors and their families. This list includes also some lay church workers whose salaries are even smaller than those of the pastors. The total number of children in these families is 1,202. The committee can supply information on the age and sex of each. Five dollars will provide a CARE package for one of these families.

The committee is urgently seeking congregations, women's societies and other lay groups and individuals who would be willing to sponsor these families.

FREDERICK J. FORELL,
Executive Secretary.
Emergency Committee for German Protestantism,
325 Central Park West,
New York 25, N. Y.

Worse than 'Somewhere'

SIR: Simeon Stylites writes (Nov. 7): "It all depends on the songs. For if the songs are off key, heaven help the laws." How I agree! But I am not choosing today's popular "Somebody" or "Somewhere" anthems as my point of departure. While I deplore the vagueness, the irreverence and the lack of beauty and inspiration of their words and melody, I consider such songs a childish effort in the right direction.

The "Somewhere" songs are not sung in the churches, at least not in mine. But how fervently is sung that old standby "Onward Christian soldiers, marching as to war." . . . The glorification and approval of war and the blessing of war by the churches implied are sacrilegious. Some may argue that this song simply urges us to march onward in our Christian duties with the same exaltation with which the soldier marches to war. This may be true. But the childish mind feels the endorsement of war in the comparison, and the military spirit of the tune is not lost on the emotionally thoughtless. I believe it the responsibility of the church to lead the world to brotherhood and peace. Such hymns lead in the opposite direction.

VENETTE M. SITES.
Fort Wayne, Ind.

Southern Baptist Solution

SIR: I have just read your editorial "Is the Small Church College Viable?" as reprinted in the Kentucky Baptist state paper. . . . While I agree that the four-year liberal arts church college needs an enrollment of at least 1,000 in order to operate at reasonable cost per student and maintain an academic program of high quality, I would like to point out that the pattern of support of a good many of the denominational colleges is changing in a way that profoundly affects their future. The 51 Southern Baptist colleges receive a substantial portion of their income as appropriations from the annual budgets of their respective state Baptist associations. Income from this source for the fiscal year ending July 1, 1955, amounted to $5,070,125 for the 30 senior colleges and $1,455,669 for the 21 junior colleges. In addition, the senior colleges received $4,832,065 and the junior colleges $441,980 in gifts and grants, most of which came from the Baptist constituency, though not through regular budgets.

Southern Baptists are coming to the conclusion that the way to support the denominational college is not to attempt to build up a large endowment for it, but to include it in the budget of its state Baptist association for a substantial appropriation, equivalent to the income from a large endowment, and to build up a modest endowment fund as insulation against dips in the economy.

R. ORIN CORNETT,
Executive Secretary.
Southern Baptist Convention
Education Commission,
Nashville, Tenn.

See Nov. 21 Issue, p. 1363

SIR: This week The Christian Century (Nov. 7) is a jewel, worthy of a place on the center table with the King James edition and the family album. The first article starts with all the naiveté of a radio announcement and brings you "the oldtime religion" before you know it. While I suppose your readers are 100 per cent professing Christians, we still need to be told and retold the good news. In the balance of the magazine you could occasionally see a hint of optimism. This is Kingdom building. Please keep up the good work. God is on our side.

H. P. HAMMOND.
Pasadena, Calif.

Those 'Used' Centurys

SIR: Your readers frequently offer back issues of The Christian Century to whoever can use them. We have a system which keeps the Century in circulation. Every two weeks when we visit our branch public library we take the last two issues for the magazine table. This plan has been working well for almost two years. Our librarian . . . several times has told us that they are used and that she is pleased to have them. There are not many undenominational magazines and to our way of thinking none to compare with The Christian Century.

MRS. FREDERICK A. FAUST.
St. Louis, Mo.

SIR: My pastor gives me his Christian Centurys when he has read them, and when I have finished with them I send them on to a pastor in Munich, Germany, who appealed in a church paper for copies of good magazines. I pay the postage; it is my tithe. The pastor says: "They do so much to give us a good interpretation of events and problems challenging our world at present." I suggest that [something like] this might be an answer to Alice Telfair (Oct. 17) and others who wonder what to do with back copies.

MARIA SCHAEFER.
Homer, N. Y.

SIR: I have a supply of back issues of The Christian Century. I will be glad to give further information about them, and to send them to anyone willing to pay shipping charges.

GLADYS E. WILBUR.
7240 S. W. 63rd Ave.,
South Miami 43, Fla.

NEWS of the CHRISTIAN WORLD

Church Hope Dies In East Germany

Summer's Optimism Fades as Attitude of State Hardens —Magdeburg to Lose Historic Cathedral

BETHEL-BIELEFELD, BRITISH ZONE, GERMANY, Nov. 20.—It is still too early to determine what effect the turmoil in Hungary, Poland and the rest of eastern Europe will have on relations between the Protestant church and the government in East Germany. Last summer's expectation of a thawing in church-state relations has not been realized; indeed, there are signs of a certain hardening in the situation. Propaganda for the *Jugenweihe*, the secular rite designed to replace church confirmation, is being intensified. Incidentally, East Germany is the only communist state which sponsors this substitute for confirmation. It perhaps stems from the rite of the same name introduced by Hitler to strengthen the nazi movement. In Saxony, in East Germany, the Evangelical Church faces a severe financial crisis because of the reduction in state subsidies. Permission for a discussion of state-church relations in East Germany which Bishop Otto Dibelius has long been demanding from Prime Minister Grotewohl has not yet been granted.

Magdeburg Orders Demolition Of Historic Church

Another symptom of worsening church-state relations in East Germany is the decision of Magdeburg's city planners to demolish the Heiliggeist Church on the ground that it constitutes a "foreign" element in the plans for a new town hall on an adjacent site. The foundations of the Heiliggeist Church go back to the 13th century; its famed St. Anne's chapel is considered one of the gems of gothic architecture. Its destruction will deprive the city of one of its most beautiful monuments, and will deal a severe blow to Magdeburg's church life. It was the first church building in the city to be restored (with ecumenical aid) after World War II, and has been used since 1951. Earlier, Magdeburg's St. Ulrich's Church was demolished to clear the way for the so-called "socialist" reconstruction of the bomb-damaged center of the city on the lines of Berlin's Stalinallee.

Loccum Academy Celebrates 10th Anniversary

The Evangelical Academy at Loccum in lower Saxony recently celebrated its 10th anniversary. Like the other Protestant academies in Germany, it provides a place where members of various vocational and social groups meet to develop their understanding of the church and its place in public life. In week-end institutes and more extensive workshops, prejudices are trimmed down and the Protestant attitude to modern problems is explored. Many groups sent representatives to convey their congratulations and good wishes on the occasion of the anniversary: federal and regional ministries, universities, political parties, industrialists' federations, agricultural organizations and trades unions. The service of commemoration was conducted by Bishop Hanns Lilje. Employers and workers alike testified that at Loccum they had come to mutual understanding. Dr. Hubert, Social Democrat member of parliament, said that at the academy many of the misunderstandings between her party and the church had been removed. Future programs at Loccum were outlined by Director Doehring.

Mark Decade of CRALOG Operations

A number of prominent Americans and Germans participated in the recent celebration at Bonn of the 10th anniversary of CRALOG (Council of Relief Agencies Licensed for Operation in Germany). Pres. Eugen Gerstenmaier of the Buntestag, who formerly headed Hilfswerk, the German Protestant relief organization, pointed out how greatly relations between Germany and her former enemies have improved. He expressed Germany's gratitude for aid received from abroad. It was disclosed that U.S. material gifts to Germany through CRALOG since the war have amounted to 200,000 tons (mostly foodstuffs) worth over 600 million marks (about $150 million).

Germany Gets New Version Of New Testament

A new version of the New Testament is being printed by the German Bible societies. It is not a "modern" text; rather, it represents an attempt to render the famous Luther translation according to modern language usage while retaining its characteristic pithy earthiness. The work—by various committees—began three decades ago and continued through the crises of war and church controversy. The first "preliminary" version brought out in 1938 and another in 1949 did not meet general approval. The present version, however, has been approved by the Council of the Evangelical Church in Germany, which has recommended it as the authentic text for use in religious services and instruction.

And So Forth

On Reformation Day the Evangelical Church in Germany's Hilfswerk committee announced that Rostock, in the Soviet zone, will be the 1957 "City of Church Reconstruction." This means that the entire church will focus its church reconstruction efforts on Rostock during the coming year. This year's favored city was Magdeburg.

The Evangelical Aid Committee for Victims of Racism has sent a letter to Pres. Theodore Heuss of the West German federal republic protesting against admission into the country's new armed forces of former members of the Waffen-S.S., the military branch of Hitler's notorious S.S. It points out that to the countless victims of the nazi regime the Waffen-S.S. was synonomous with organized murder, and that the crimes committed in the name of the organization "mocked every Christian tradition." To admit men who formerly belonged to it to the nation's armed forces, it says, would be an "affront to the victims of nazism."

Next year's Kirchentag—the annual mass rally attended by thousands of Protestants—will be held at Erfurt, in East Germany.

FOCKO LÜPSEN.

Britons Deplore Split With U.S.

They See Breach in Western Alliance as Disaster—Rush to Provide Relief for Refugees

LONDON, Nov. 22.—The Suez question is now being argued here in more contemplative mood, but in many people's minds the assessment is none the less heavily weighted against the government's action. Above all, the breach in the Western alliance and the damage done to British-U.S. relations are recognized as part of the disaster. Healing of the breach and repair of the damage are now seen as the chief task before us. Sharp and misguided things are being said about Americans by the man in the street, with whom John Foster Dulles is not exactly popular. As we see it, our government will not again embark on a "go it alone" venture. The day for that sort of enterprise is over. If now we turn to the energetic rebuilding of international order and authority, some good may yet come out of evil.

British Find Outlet in Hungarian Relief

In these tense weeks, the British people have found an emotional outlet for their frustrations in the opportunity to help the flood of Hungarian refugees. The various funds have received money, goods and offers of help, and the British Council of Churches' refugee service has had generous support. Britain has not had the opportunity to care for such large numbers of refugees since the early days of Hitler's persecution of the Jews. However, many are complaining that the 2,500 Hungarians we are to receive are too few, particularly since France has declared for an "unlimited number" and Belgium and Germany are taking respectively 4,000 and 3,000.

George McLeod Scores Overconcern With 'Personal Holiness'

George McLeod, moderator-designate of the Church of Scotland's General Assembly, recently made a foray across the border to enlighten the darkness of the English. Dr. McLeod is disturbed because the Billy Graham type of evangelistic campaign seems to have stimulated in religious folk a growing desire for "personal holiness." He is not against holiness, but for him it must be a public and social affair. He fears that the great Biblical conception of holiness as having to do with righteousness, politics, public affairs and international dealing is becoming watered down to a mere personal piety and concern for individual salvation. There is a mighty gap, Dr. McLeod contends, between all this and the "holiness" of the prophets and the demands of the "one true God." We agree that his words deserve attention, and not only in England!

Plans Under Way to Reconstruct Wesley's Boyhood Home

The Epworth Old Rectory in Lincolnshire, where John Wesley spent part of his boyhood, is to become a place of Methodist pilgrimage. Rebuilt after the 1709 fire from

which Wesley was rescued, the old house is being checked by the architect in charge of the plan for reconstruction. For one thing, he proposes to tear up the concrete floor in the room where the ghost of "Old Jeffrey" terrified the Wesley family in the winter of 1716-17. Susanna's kitchen, refurbished and given a more spacious air by the installation of new windows, is likely to be the center of attraction for pilgrims-to-come, as it was in the days of John Wesley's boyhood. There Susanna not only superintended the household but taught the children their letters. Outside the doorway, the architect has discovered a groove in the brickwork which he thinks was worn by the flip-flapping of the bell rope as Susanna swung it to call the family to meals.

Congregationalists Open Drive For Ministerial Recruits

The Congregational Union of England and Wales has launched a plan of recruitment for the ministry. The shortage of clergy is proving a handicap to the life and work of local churches. Because so few men are enrolled for ministerial training, many of those churches will have to continue without pastors. In 11 theological colleges only 248 men are preparing for the Congregational ministry. The new campaign aims to enroll 50 more a year. The union has appealed to parents to encourage their sons to consider the ministry as a vocation of genuine importance. It points out that stipends are gradually increasing, and that it envisages a superannuation scheme which will provide ministers over 70 with an annual income of £293. They will contribute to the pension fund only about £6 a year. Meanwhile, a commission on theological colleges is preparing to suggest that some of the schools be amalgamated in order to make more efficient use of staff and resources.

May Repay Chinese Bishop's Visit

The British Council of Churches has decided to seek an invitation to send a deputation to China and thus repay the visit here last summer of Anglican Bishop K. H. Ting. During informal talks in London, Bishop Ting led British church leaders to believe that such a visit would not be rebuffed. What they would like would be permission to travel freely and visit the institutions many of them know intimately. A few "old China hands" here still believe it possible to go back and start where they left off in pre-Communist China. A visit by responsible churchmen would help everyone set his focus a little more accurately.

And So Forth

Donald Marsh, "Anglican bishop of the Arctic" whose diocese extends over a vast area of northwest Canada, is in Britain seeking ministerial recruits.

The rebuilding of City Temple, toward which American friends have contributed generously, is making progress, but the new church will probably not be ready for occupancy until the spring of 1958. Leslie Weatherhead, the minister, has recovered from his recent illness.

British missionary staffs have been withdrawn from Jordan. Many missionaries, however, are still at their posts in Egypt. They report that they continue to receive "courteous treatment."

CECIL NORTHCOTT.

New Trend Noted In Hindu Worship

Madras Temples Requested to Promote Congregational Practice and Religious Instruction

TIRUVALLA, KERALA, INDIA, NOV. 1.—Heretofore Hindu worship has been for the most part a private affair, with individuals or small groups of people going to the temples to offer prayers and leave gifts before the images of gods or goddesses, then quietly departing. Now there are signs of a trend toward a congregational form of worship. Recently a deputation from the *Dharma Prachara Sangam,* a Hindu organization, presented a memorandum to the commissioner of Hindu religious endowments in Madras, requesting that temples set aside funds to provide lectures explaining the meaning of the prayers and songs of praise, and the fundamentals of Hinduism, "It is absolutely necessary that temple funds be used for religious instruction as part of congregational worship in the temples," said the memorandum. "It is an essential duty of temple trustees to devote part of the funds to propagating the Hindu religion—which was one of the main reasons for founding the temples in our state."

Honor British Missionary For Work with Lepers

The Indian government has honored Dr. Robert G. Cochrane, British missionary doctor whose 25 years of work in south India contributed in no small measure to development of a practical leprosy control program throughout the nation. His success was due not only to his knowledge of leprosy, but also to the dedication with which he approached his life's work. At the meeting in New York at which the government's citation was presented to Dr. Cochrane, Gopala Menon, India's consul-general there, said that the physician's work has made an impact on all branches of leprology. The meeting was held under the auspices of the American Leprosy Association. Dr. Cochrane was head of the Lady Willingdon leprosy sanatorium at Chingelput, near Madras, for some years, then became a professor at Union Christian Medical College in Vellore. He is a son of the late founder of the Union Missionary Medical College in China.

Chinese Christians Pay Call on Indians

A six-man delegation of Christian leaders from China has been visiting India. In Kerala state they inspected such Christian centers as Kottayam and Tiruvalla and addressed public meetings. Anglican Bishop Stephen Y. Wang said that China's churches have changed for the better in that they have attained self-administration, self-support and self-propagation—goals which were only dreams during "preliberation" days. S. C. Li of the Chinese Y.M.C.A. said that under socialism his people's allegiance to the state in no way conflicts with their allegiance to Christ. He said that for those who obey the state, the state seems democratic in character, but "reactionaries" consider it a dictatorship. "We thus have a democratic dictatorship, a terminology other countries may not ever have heard of," he said. He admitted that the Christian church and the Y.M.C.A. have many problems to deal with, and many headaches to suffer. "But they are clinging on in faith and are sure to succeed," he said.

Emperor Selassie Visits Kerala State

Emperor Haile Selassie of Ethiopia is on a three-week visit to India. He plans to spend more time in Kerala than in any other state. As head of the Ethiopian church, he is greatly interested in our Syrian Orthodox churches, which like his are in the category of lesser Eastern churches. More than 250 men and women from the Syrian Orthodox Church in Kerala are now teaching in Ethiopia. The new theological college which Emperor Selassie established at Addis Ababa a few years ago is headed by K. M. Simon, a clergyman of the Syrian church in Kerala who obtained part of his theological education in American universities. Just now Dr. Simon is in Kerala in connection with the emperor's visit.

Agricultural Experts Bring Ideas Home from China

Secretary Thapar of the national ministry of food and agriculture returned from accompanying a deputation to study China's agricultural methods convinced that India could learn much to her benefit from those methods. "Of course the Chinese are following the totalitarian method," he said. "The Communist party would like to be accepted as the farmers' friend, philosopher and guide, but the ruthlessness with which it forced itself on the people is still vivid in their minds." Mr. Thapar was particularly impressed by the large investment the Chinese government has made in agriculture, by its provision to the farmer of a guaranteed price and market, and by the success of the cooperative credit, supply and market societies founded throughout the countryside. The number of agricultural cooperatives increased from 19 in 1950 to 114,000 in 1954 and to 634,000 in 1955; today they total over 1 million. Mr. Thapar said the extension service operated by the Chinese ministry of agriculture has an exceptionally well trained staff. The number of qualified technical experts available to Chinese farmers is at least three times as great as in India, where staff workers on the village level have had only limited training and must carry other responsibilities in addition to giving technical advice. "By far the most important reasons for higher agricultural yields in China are the superior cultivation practices and the harder work put in by the Chinese peasant," Mr. Thapar said. He urged that India establish more agricultural schools, and that agricultural cooperative societies be operated on an experimental basis until we discover what type is most suited to our people and our economy.

P. OOMMAN PHILIP.

Swedish Committee Reports On Faith Healing

After six years of investigation, a committee appointed by the Swedish parliament has brought in a report on "cure by prayer." It concludes that religious cure may become a form of quackery, but not if it is confined to intercession by prayer or "symbolic acts."

While it recommends that at present no steps be taken to forbid the holding of religious meetings at which prayers are offered for the cure of invalids, it suggests that communities keep close watch to see that no sick persons are persuaded by the practitioners not to seek medical assistance if they need it.

Catholic Women Meet

28th Convention Reveals Concern for Civic and Social Action

CHICAGO, Nov. 15.—Protestant women would have felt at home in many of the workshops and discussions which filled four busy days for the thousands of delegates attending the 28th convention here last week of the National Council of Catholic Women. In addition, there were business sessions (some beginning at 10 p.m.!), worship services at a near-downtown cathedral, a pageant titled "She Shall Be Called Woman" and a panel in which several women and a priest discussed the Catholic woman in civic life. The delegates were urged to be well informed in order to take their place in community life and work. Motherhood was described often as woman's primary vocation, together with building a Christian home in the face of "mounting secularism," yet even young mothers were urged to give at least one hour a week to participation in civic interest groups.

A comprehensive 100-page yearbook distributed here not only served as guide to convention proceedings but provided program material for future use by the 18 "work committees" through which the council carries out its objectives. The themes are those familiar to Protestant churchwomen's groups: foreign relief, international relations, legislation, youth, spiritual development, public relations and so on. The yearbook also offers suggestions on scores of parish projects, and lists resource material.

Social Action Concern

In the social action discussion group, this fraternal visitor found the women concentrating on major concerns with understanding, conviction and a real desire to discover "what to do" in particular situations. They listened with deep interest to reports of the easing of certain tensions in Detroit, Toledo and the state of Wisconsin through cooperative efforts by Catholic, Jewish and Protestant women. A deep spiritual emphasis undergirded this particular group. The women were urged to continue to study controversial issues, share experiences and help each other find Christian answers based on Catholic interpretations. Remarked one delegate: "Do we not hear the law and the gospel read each Sunday? What advantages we Catholics have!"

Opening the convention, Cardinal Stritch of Chicago said: "Catholic women must be well informed. And with information they must be courageous, with a courage which prudence guides." He called for a "just peace among nations" and "efforts to extend mutual aid to the family of nations." Margaret Mealey is executive secretary of the N.C.C.W., whose over 10,000 local units claim 9 million potential members. Headquarters is in Washington, D. C.

HELEN D. BECHTOLT.

TIME WILL TELL

whether you are keeping up with the new ideas in contemporary religious thought — or whether you are living behind the times. But why take the risk of being left behind? This one issue of *RELIGION IN LIFE* will bring you up to date in what is being thought and written on biblical theology (symposium), communication of the gospel, the Bible, the Virgin Birth, preaching, and on the thought of Reinhold Niebuhr and Karl Barth—PLUS reviews of important recent books. Mail the coupon today!

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Virginia Hews to Segregation Line

State Attorney General Tells Members of School Boards Stanley Bill Is Their Responsibility

RICHMOND, VA., NOV. 20.—Members of the Virginia school boards association at their recent meeting were told by the state attorney general that they face "grave responsibilities" as the result of the Supreme Court decision outlawing racial segregation in public schools. Commending the general assembly for adopting legislation (the Stanley bill) directing the state to cut off funds to localities which integrate schools, he said: "We are going to face an attack on [this] legislation. It is a road of trial and error for the future. The problem rests with the people. No power under the sun can compel the general assembly of Virginia to appropriate funds except the people. In the majority of subdivisions of the state, local boards will not appropriate funds for integrated schools. . . . No efficient system of public schools can be maintained on a racially integrated basis." The attorney general said that even if schools are shut down, teachers will be paid regular salaries and receive employment benefits to which they are entitled.

State P.-T.A. Requests Legislation

The Virginia congress of parents and teachers at its annual assembly here Oct. 22 adopted proposals to be presented to the 1958 session of the state's general assembly. They call for establishment of a statewide minimum salary schedule of $3,600 to $6,000 for teachers with bachelor's degrees, a stepped-up program of special education for exceptional children, stronger teacher recruitment and training programs, more scholarships, improved teaching conditions, and a better retirement system and sick leave provisions for teachers. Mrs. Rollin Brown, president of the national Parent-Teachers Association, told the assembly that modern life has brought increased demands on parents, schools, churches and the community at large. She said the schools should foster willingness to learn, respect for democratic institutions, skill in communication, ability to think scientifically, ethical standards and economic competence. "But parents have responsibilities also," she said. "If we don't have books and periodicals in our homes, is it any wonder our children's rooms are strewn with comic books? . . . Most critical of all is the getting and keeping of teachers. Adequate salary, tenure and retirement benefits are needed to prevent the debasement of the profession."

Southern Baptists Hear of Foreign Missions Work

At a meeting at headquarters here, Southern Baptist Foreign Missions Board members heard George W. Sadler praise the work of missionaries in the Middle East. He said that all the denomination's missionaries in the war area have been reported safe. Its hospital in Gaza is now under Israeli control; Anne Dwyer of Sperryville, Va., is head nurse at the hospital. J. Winston Crawley, secretary for the Orient, warned the board that unless the United States is willing to permit Japan to enjoy the benefits of trade with this country, she will be pushed into closer ties with communist China, for she must have raw materials and markets to survive. Dr. Crawley said that Japanese Baptists are showing a "fine missionary spirit." They have sent a missionary couple to Okinawa and hope to send another couple to work among Japanese settlers in Brazil.

Expert's Stand on Drinking Raises Queries

What should be the church's attitude toward the use of alcoholic beverages? It is doubtful that many churchmen would agree with the views expressed in a recent interview by Rev. Edwin T. Williams, who serves the Episcopal diocese of Southern Virginia as a specialist on pastoral counseling of alcoholics. The *Richmond Times-Dispatch* quotes Williams as predicting that Episcopalians' attitudes toward alcohol will be greatly changed within the next decade. "Church groups must learn to welcome back the reformed alcoholic as what he is, a person cured of illness," he told William Grigg, the reporter who interviewed him. So far, so good. But Grigg goes on to say that Williams "feels that drinking is not wrong, but that drinking to excess, like eating to excess, is." He is particularly interested, says the reporter, in teaching young people the need to "control their drinking." One wonders if Williams would also teach young people to "control" their use of other narcotics. Would he have us innoculate young people with a virulent virus, then pride ourselves on the discovery that the result is a "disease"? What of his recommendation in view of the F.B.I. uniform crime report for the first six months of this year showing that 60 per cent of all arrests were alcohol-related? Those arrests, incidentally, do not include those for assault, rape, vagrancy and offences against family and children, in which liquor is often a major factor.

And So Forth

After reading this correspondent's report in the Oct. 31 Christian Century (p. 1268) on the courtesy shown by the Richmond Urban League during the local Community Fund drive, a reader in Florida sent the league a check to help out its current fund campaign.

Sweet Briar College has so far received $1,750,000 in its campaign for $2,400,000.

Rufus Ansley has come from a pastorate in Sanford, Me., to the pulpit of First Congregational Christian Church here.

Emmett McLoughlin, former Catholic priest and author of *People's Padre,* was the featured speaker at Roanoke's observance of Reformation Day. First Baptist Church was crowded for the service.

F. W. BURNHAM.

Another Protestant Colombian Murdered

Luis Arce, a lay preacher and Sunday school teacher in the Protestant congregation at Buenavista, Colombia, was murdered in October, bringing to 78 the number of Protestants killed in that country since 1948 because of their religious beliefs. Arce and two companions were shot by men dressed as policemen who had questioned them about their religious faith.

15,000 Turn Out For Bryan Green

Montreal Welcomes British Evangelist as 16-Day Mission Supported by Major Churches Opens

MONTREAL, Nov. 20.—Over 15,000 people crowded the local hockey arena Sunday night for the opening service of the 16-day mission being conducted by Bryan Green of Birmingham, England; under auspices of the Greater Montreal council of churches. Two years of preparation preceded the mission, and the service of witness drew the largest crowd in the history of Protestantism in this city. Nightly meetings are being held in St. James United Church and in Christ Church Cathedral (Anglican), since no one auditorium here is large enough for the crowds. The major denominations and the Salvation Army are supporting the venture, but the association of gospel churches and other sects have not given it their approval.

Canada Hears Direct From Hungary

A free election in Hungary would result in only a 3 per cent Communist vote, it was stated here by Prof. Arpad Raksanyi, a former member of Hungary's free postwar government. Raksanyi has come to Canada and the U.S. to seek an answer to the question, "Where was the West when the Russians attacked Hungary early this month?" In an interview here he said that he is the spokesman for former Premier Imre Nagy and Cardinal Mindszenty. More than 2,000 people attended a rally addressed by Prof. Raksanyi last night. They applauded his recommendation that the West apply a cultural and economic boycott to Russia and its satellites. Six Hungarians arrived by air at Montreal Saturday, the first of those to be aided in settling in this country by the Canadian government. Five more arrived today; they were met at the airport by Michael Feher, minister of the Hungarian United Church here.

Missionary Bishop Returns From Japan

Bishop P. S. C. Powles and his wife have returned to Montreal after 40 years in Japan as missionaries of the Anglican Church in Canada. During his years of service the bishop saw the Japanese branch of the Anglican Church become an autonomous organization. His son, Rev. C. H. Powles, has taken over the liaison work in that country. Two of his three daughters are married to Anglican clergymen. With respect to the church in Japan the bishop said: "There is hope in their hearts, and the situation is bright. A tremendous job of rehabilitation has been done since the war. Of some 60 Anglican churches which were bombed about half have been restored."

Presbyterians Host to Native Nigerian Missionaries

Sir Francis and Lady Ibiam of Nigeria are guests of the Presbyterian presbytery of Montreal this week. Sir Francis, a native Nigerian, studied medicine at St. Andrew's University in Scotland, then persuaded the Church of Scotland to send him as the first

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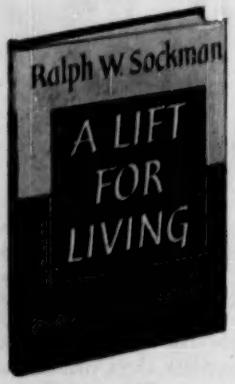

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native medical missionary to his homeland. He was knighted by Queen Elizabeth for his services as a physician and statesman. He has supported every cause that would help his people. His wife, a nurse who trained in London, gives her services voluntarily in the mission hospital which her husband operates in a remote area. Sir Francis told large audiences here that the Christian church has been the protector and supporter of the colored people in Africa, although unfortunately British settlers and administrators have not always displayed a Christian attitude. He declared that communism has no hold on the African people.

Canada to Increase Aid To Universities

An expanded national cultural policy that will double federal grants to universities, set up a Canada Council and create two new national museums was announced last week to the National Conference of Canadian Universities. Prime Minister Louis St. Laurent told the university leaders, who had met in Ottawa to debate the crisis in higher education in this country, that legislation will be introduced at the next session of parliament to double university grants. He proposed turning over the money for distribution to the N.C.C.U. A $50 million dollar endowment fund would provide for a Canada Council, and the government would create a Canadian museum of natural history and a Canadian museum of human history. "I think it is now time for our cultural development to parallel what has taken place in the economic field," Mr. St. Laurent said. In the province of Quebec Premier Maurice Duplessis has steadfastly refused to allow federal grants to universities, on the ground that they infringe provincial rights in the field of education. However, since the prime minister's announcement the heads of the major universities in Quebec have hailed the federal move as being acceptable and in order.

And So Forth

The city of Montreal has again delayed action on the Dozois plan for slum clearance. A protest meeting has been organized for this week by the large and representative citizens' committee formed on this subject.

A. H. O'Neil, who has been general secretary of the British and Foreign Bible Society in Canada for the past four years, has been elected bishop of Fredericton, the Anglican diocese in New Brunswick.

Edgar J. Bailey has come from Edmonton, Alta., to be minister of Westmount Baptist Church here. He succeeds J. A. Johnston, who has retired.

C. H. Curwen-Smith, agent of the British and Foreign Bible Society in Indochina, is on furlough in Montreal, his native city.

Dudley F. Kemp of Vancouver has become rector of downtown St. George's Anglican Church in Montreal.

DeCourcy H. Rayner.

Korean Lepers' Church Expands

The largest Protestant church for lepers in the Orient, at Soonchun, Korea, has completed a remodeling program made necessary by growth in membership to 1,036. Affiliated with the Presbyterian Church of Korea, the church now has room for over 1,000 worshipers.

Memphis Stirred By Racial Debate

Organizations Sprout, Some Devoted to Harmonious Relations, Others to Holding Line at All Costs

Memphis, Tenn., Nov. 26.—In the current concern over racial segregation and integration, many new organizations have arisen in Memphis and others, once lapsed, have been revived. Some are devoted exclusively to race relations, others are primarily political but have a race relation plank in their platforms. The Memphis committee on human relations, an affiliate of the Tennessee council on human relations which in turn is related to the Southern Regional Council, seeks through study and action to promote harmonious adjustment between racial groups. Similar adjustment between different faiths is sought by the Memphis round table, of which this correspondent was the founder; its parent body, the National Conference of Christians and Jews, is an outspoken opponent of segregation. The Greater Memphis race relations committee is a group of "moderate" whites whose avowed purpose is to seek peaceful solutions to interracial problems and to preserve the harmony which has prevailed here between white and Negro.

Negro Groups Seek Improvement

The local branch of the National Association for the Advancement of Colored People has both whites and Negroes in its membership. Like the parent body, it was founded "to safeguard the full political, civil and legal rights of Negro citizens and all other minority groups, and to secure equality of opportunity for them." White people are also on the rolls of the Memphis Urban League, an affiliate of the national organization set up to improve economic and social conditions among urban Negroes through programs in industrial relations, vocational guidance and public education. The Memphis committee for progress is composed of civic-minded Negroes "interested in working with the Greater Memphis race relations committee or any other group of responsible white citizens to promote the common weal of our community." It urges compliance by the community with the nation's laws as interpreted by the Supreme Court and calls for the maintenance of peace, tranquility, progress and cooperation.

Opponents of Federal Power, Integration Join Forces

Enrolled in nine separate groups are hundreds of Memphians devoted to retaining segregation in schools and "staying the hand that would mongrelize the white race." We the People, an affiliate of a national agency that claims 800 chapters in the 48 states, is "dedicated to the cause of states rights and to prevention of the extension of the powers of the federal government over the private lives of all our citizens, regardless of race, creed or color." Despite that qualifying "regardless," the Memphis unit is intensely prosegregation. The Memphis federation for constitutional government is an affiliate of the state chapter of an organization con-

fined to the southern states and announcing as its aim "to support the doctrine of interposition and to fight to nullify and void the racial decision of the Supreme Court by legislative action." It has assumed responsibility for coordinating such organizations as the citizens' council of Mississippi and the Georgia states rights council "into an effective force against racial integration." Memphis' citizens council is one of many chapters in the state whose purpose is to "keep segregation." The city has a local affiliate of the Campaign for 48 States, a national body launched here in 1955 "to make America safe for private enterprise and to restore the meaning and purport of the Constitution." All southern affiliates of this body are prosegregation. Then there are "perhaps 25 or 30" chapters here of the southwide K.K.K., a fervent prosegregationist group. The Knights of the K.K.K. (K.K.K.K.), equally hot against integration, has its chief aim "to splinter off portions of labor union membership, using the segregation-integration controversy to accomplish that result." Its headquarters is in Atlanta. Citizens for Progress unites elements of the former E. G. Crump political machine here in an effort to elect a legislative delegation "pledged to have Tennessee interpose against the Supreme Court's decisions on segregation."

Extremists Infiltrate To Sow Discord

Extremists in the more radical of these anti-integration groups infiltrate meetings sponsored by responsible citizens to find constructive answers to local problems. Their strategy is so to stir things up that the meetings end in confusion. When the city commission held hearings recently on a proposal to provide a standard golf course for Memphis' Negroes, people of the K.K.K. stripe primed so many of their kind on speaking procedure that it seemed for a time as if no opponent would be able to get the floor. The leader of the opposition to the golf course said he was the head of the local branch of We the People and pastor of an "irregular" Methodist church. Robert Lemmon, pastor of Victory Baptist Church, sent out many copies of a letter charging that the move for racial integration and the N.A.A.C.P. are alike in that they are inspired by communism. And he quoted Sen. James Eastland and the book of Genesis to "prove" that the curse of Ham was a barrier placed by God to separate him from white people. Any effort to remove that barrier, he wrote, is an "effort against God." Such is the theology proclaimed by more than one Memphis preacher. At its regular worship service recently, the Jackson Heights Missionary Baptist Church passed resolutions denouncing the Supreme Court for its decision and pledging support of the Tennessee federation for constitutional government. It called on other churches to take similar action.

In Brief

The West Tennessee-Kentucky conference of the African Methodist Episcopal Church began its 80th annual session here Nov. 14. The annual sermon was given by Loyce Patrick of Memphis; the main address, by Pres. Charles Leander Hill of Wilberforce University.

Laymen filled 110 Memphis pulpits on Laymen's Sunday.

An alcoholic rehabilitation center has been opened here. The state will allot $30,000 annually for its operation.

The system developed by Frank Laubach for teaching illiterates to read is being used in programs on Memphis' educational TV station, WKNO, which was recently host to a National Council of Churches radio-TV workshop attended by people from eight states.

A state council of churches has been formed in Arkansas.

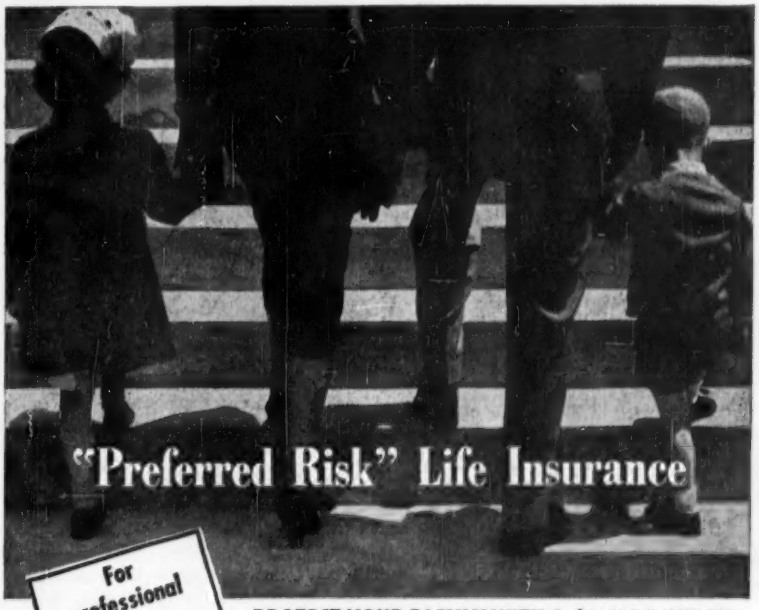
MARSHALL WINGFIELD.

Finnish Church Built by W.C.C. Work Campers

During the past summer members of a World Council of Churches youth work camp built a new church at Aspö, Finland, to replace a building destroyed in a 1949 storm. Last year members of a work camp demolished the ruins and laid the foundation for the new structure.

First Roman Catholic Named Danish School Principal

For the first time a Roman Catholic has been appointed principal of primary school in Denmark, where religious instruction "in accordance with the teachings of the Evangelical Lutheran Church" is required in all schools. The appointment is subject to the provision that the principal is not to teach "religious knowledge" or history. Both the appointment and the provision have been widely discussed in Denmark.



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Urge Baptists to Stress Education

New Jersey Convention Calls Meeting to Implement Growing Concern for Trained Leadership

PRINCETON, N. J., Nov. 26.—In the keynote address at the conference on "Baptists and the Educational Crisis" held Nov. 17 under auspices of the New Jersey Baptist convention in cooperation with the Peddie School at Hightstown, Kenneth I. Brown, executive director of the Danforth Foundation, asserted that historically Baptists have been "distrustful" of education. It is more than time, he said, for them to heed the Christian demand to show a concern for others by generating a "larger enthusiasm for education." Attended by over 80 delegates, the conference was called to discuss how Baptists might more effectively help their young people prepare for college and a life of creative leadership, especially in the area of Christian vocations. Two factors, hitherto deep concerns among workers with youth in New Jersey Baptist churches, gave rise to the conference: the great increase in the number of young people seeking admission to academic institutions, and the fact that in the past Baptists have often lagged behind other Protestant groups in sending their best young leaders to college.

Urge Recruitment of Top Seminary Prospects

Pres. Merle M. Odgers of Bucknell University warned that colleges must immediately formulate plans to meet the huge "tidal wave" in applications certain to arrive by 1970, with a consequent temptation to lower academic standards. He called for encouragement of "top-flight" college graduates to enter seminaries, and urged pastors to foster interest in the ministry as a vocation among young men before they graduate from secondary schools. Pointing to economic problems as the least determinative factor in keeping young men and women from college, Carrol Morong, Peddie School's headmaster, said: "Too early discouragement with academic work is the chief reason so many young people abandon plans for college education. . . . Every church should have a committee charged with responsibility for becoming well acquainted with high school-age youth in the parish or church community. Every means should be sought to improve techniques for early discovery of potential leadership and guidance of that leadership to a solid pre-college academic foundation."

New Jersey Presbyterians Raise Minimum Stipend

A minimum salary of $4,200 for regularly installed ministers was set by the Presbyterian synod of New Jersey at its meeting in Atlantic City Oct. 23-26. Each of the eight presbyteries was requested to implement this practice on the local level. The average salary among Presbyterian ministers in New Jersey is $5,580, slightly higher than the average for the denomination as a whole. The new minimum is 20 per cent higher than the 1952 level. Benevolence giving for the synod is 22.76 per cent over last year and more than 3 per cent above the denominational average. Candidates for the ministry number 202, an increase of 75 per cent over the number in 1950. The synod elected as moderator for 1956-57 Rev. Alfonso Rodriquez, president of Evangelical Theological Seminary at Matanzas, Cuba.

Seminaries Report Record Attendance

Protestant seminaries in the New Jersey area report record enrollments this year. Junior class registrations are as follows: Drew (Methodist), 92; Princeton (Presbyterian), 119; New Brunswick (Reformed), 21. Wallace N. Jamison of Westminster College, New Wilmington, Pa., has been appointed professor of church history at New Brunswick Seminary. Hendrik Kraemer of the Ecumenical Institute at Bossey, Switzerland, is to be guest professor in ecumenics at Princeton. The laying of the cornerstone for Princeton's new $1,750,000 library took place during the autumn meeting of the board of trustees. The new building, named in honor of Robert E. Speer, will be ready for use in March.

DONALD MACLEOD.

Episcopal Bishops Speak

In Interim Session, Draft a Pastoral Letter on Current Problems

POCONO MANOR, PA., Nov. 16.—The Episcopal House of Bishops ended its 1956 interim session here today by issuing a pastoral letter deploring "communist slaughter and enslavement of the Hungarian people" and expressing misgivings over the "unilateral action taken by the contending interests in the Middle East." The letter added, however: "The harsh judgments of the self-righteous against the unilateral action of others must be softened by the knowledge of our own sins and shortcomings. . . . Relationships can be maintained only as we are able to forgive because we too need forgiveness. . . . Let us face honestly, for example, what the United States would be tempted to do if our interests in the Panama canal were threatened." The document called on the church to pledge full support to the United Nations, and expressed concern for the granting of "effective power" to that body.

The letter, prepared by a committee headed by Bishop Angus Dun of Washington, will be read in over 8,000 parishes within the next 30 days. The initial draft was referred back to the committee after more than 100 of the bishops pressed vigorously for a more pointed statement. Some of them termed it innocuous; others called it "typically Episcopalian—not so loud as to be vulgar." However, the original statement was permitted to stand.

On Race Relations, Faith Healing

In other actions, the house voted to draft pastoral letters for future release on racial integration and on the church's attitude toward spiritual healing. The request for the latter move came from Suffragan Bishop R. Earl Dicus of the West Texas diocese. He asked the house to steer a course between the "extreme of popular fanaticism" and the "valid Christian tradition of spiritual healing

evidenced in the church's service of unction." A discussion on the race relations situation within the church was conducted in executive session.

The house created a new missionary district of Central America, and appointed as its bishop Raymond T. Ferris, rector of Christ Church, Nashville, Tenn., and formerly dean of St. Luke's Cathedral in the Panama Canal Zone. It voted overwhelmingly to reject a proposal that a bishop be appointed for the armed forces. Arguments pointed out that the idea of a "free-wheeling bishop" is foreign to Anglican tradition, which gives bishops territorial jurisdiction. The house seemed generally in agreement that the church's canons on matrimony do not need revision at this time, though discussion indicated that the bishops are of two schools of thought in interpreting the canons. Some feel that they cannot grant a petition for remarriage unless they can discover "just cause" for dissolution of the first marriage. Others subscribe to the "pastoral" approach, letting conscience determine action in individual cases.

Anonymous Gift Swells Fund

The bishops expressed the church's appreciation to the anonymous donor of $1 million to the Episcopal Church Foundation's revolving loan fund, which extends loans for new church building in areas where population shifts have strained present facilities.

The house elected Norman L. Foote to succeed Frank A. Rhea as missionary bishop of Idaho. Mr. Rhea has been director of the National Town and Country Church Institute, a training center for the rural ministry at Roanridge, Mo. It accepted the resignation of Norman S. Binsted as missionary bishop of the Philippines, effective next March 1. Tribute was paid to Bishop Binsted as a "heroic missionary" who sacrificed his health to carry on relief activities during the Japanese occupation. Suffragan Bishop Lyman C. Ogilby will carry on the duties of the office until a successor to Bishop Binsted is named.

PAUL R. CARLSON.

The Church Roll

Ralph E. Dodge, for seven years secretary for Africa and Europe for the Methodist Board of Missions and for 14 years a missionary to Africa, was elected bishop for central and southern Africa by the Africa Methodist Central conference in session at Elisabethville, Belgian Congo.

At its recent biennial convention in Blue Island, Ill., the American Lutheran Church honored as a "distinguished Christian citizen" Hugo N. Askildson, Jr., of Rockville, Md., an employee of the Atomic Energy Commission. The award, first to be given by the church's Brotherhood and its Board for Social Action, recognizes the layman's "faithful witnessing for his Lord in devoted service in his profession, his community and his church."

L. Paul Jaquith, director of the (Methodist) Wesley Foundation at the University of Wisconsin, has been named director of the University Christian Mission, a program of the National Council of Churches which sponsors missions on some 300 campuses each year.

Karl Richter, organist of St. Mark's Church in Munich, Germany, harpsichordist at the annual Ansbach festival and conductor of the Munich Bach choir, is giving concerts this fall in a number of U.S. Lutheran churches and seminaries.

RACISM: A WORLD ISSUE

by Edmund D. Soper

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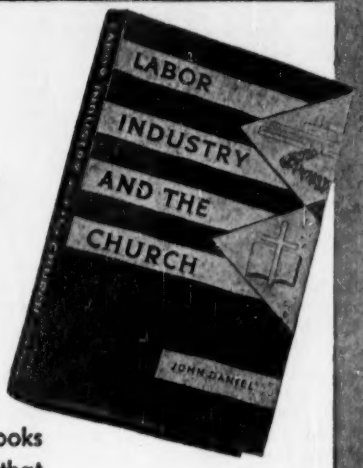

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